

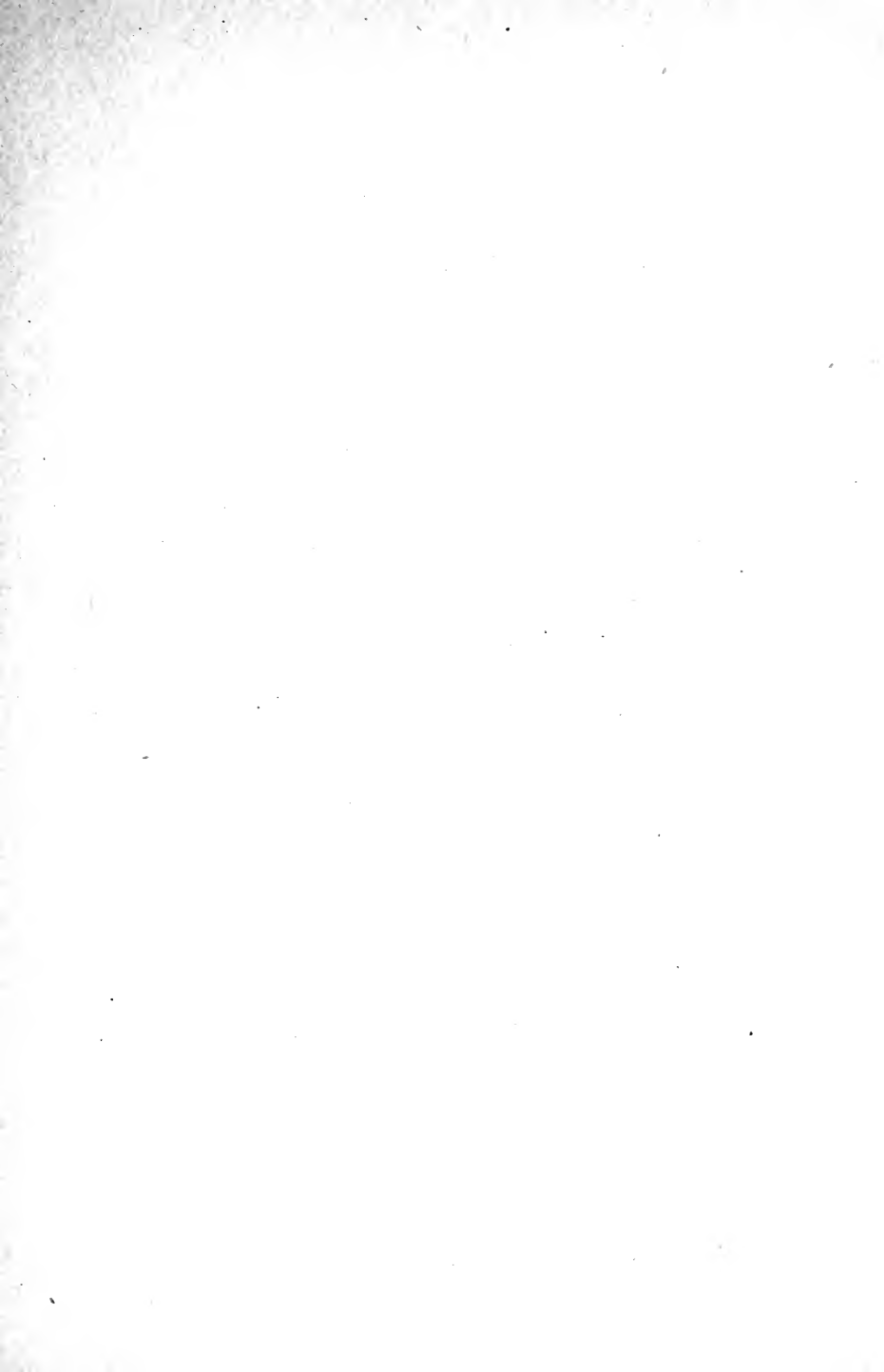


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# ANALYTIC ARTICLES

ON

## BAPTISM,

### THE RITUAL AND DOCTRINAL UNITY OF THE BIBLE.


AND

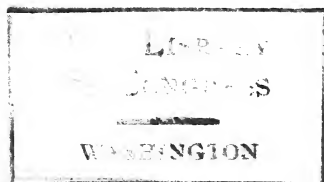
### THE CONSTITUTIONAL IDENTITY OF THE CHURCH

### THROUGH ALL THE AGES, ETC.

  
BY PROF. W. J. FAUST, A.M., V.D.M.

NASHVILLE, TENN.:  
PRINTED FOR THE AUTHOR.  
1893.





## NOTES PREFATORY.

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THESE "ARTICLES"—though *alphabetically arranged*—are not claimed to be exhaustive. The captions given may in some cases be considered even arbitrary or fortuitous. But the arguments have been prepared mainly on the plan of starting from the PENTATEUCH, or as near it as the subject in hand is seen to begin, and then following consecutively and conscientiously the plainest statements of Scripture. The whole Bible is taken as a unity. Its Divine germ—wonderfully developed even in the Pentateuch as the gospel of our salvation—is contained in the very first section of Genesis,—as the towering oak is enveloped in the tiny acorn.

*The aims* here have been to *glorify* GOD, and *honor* his WORD, by showing how this WORD repels assaults made upon "Orthodoxy" in general, and upon the UNITY of the Divine Teachings in particular,—as held by Presbyterians, Methodists, and others. As God is one, his creation one, his infinite purpose in some sense one, so his word—Divine Truth—must contain the elements of perfect self-consistency and universality, and hence must be one in aim, eternal and immutable.

In making quotations, both common versions of our English Bible have been used, and sometimes even a marginal rendering has been preferred. We hope many readers may thoroughly examine the subjects here set forth, and then conscientiously decide whether or not the above specified designs have been successfully executed.

W. J. F.





## INTRODUCTION.

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IT IS ONE very strange interpretation of 1 Pet. iii. 21, to make it teach that the mode of water-baptism gives a "good conscience." But has not this anomaly been countenanced by teachers in all the Christian denominations?

To hold that whatever mode satisfies the subject's conscience is the mode for him, is to declare that no specific mode is taught in Scripture,—and that this matter has been left entirely to human preference. Such teaching is a discount on our oft-vaunted intelligence.

Nothing can give a "good conscience" that cannot remove guilt and a sense of personal condemnation. To do this, the blood of Christ alone is sufficient—there is no other antidote for sin—and this remedy cannot allow with itself the association of an auxiliary, and especially one that is of human devising.

The key-word here is "CONSCIENCE;" subsidiary to this is "*cleanse*," 1 John i. 7;" next is the agency or instrument—the "blood of Jesus Christ." Then, the "conscience cleansed by the blood of Jesus Christ" expresses the *saving baptism*.

Another less prevalent absurdity is making Heb.

ix. 9, 10 refer to washing things unconsecrated and inanimate outside the tabernacle. "*Conscience*" is again the key-word. "The worshiper" alone was the subject of those "carnal ordinances;" on *him* alone were they "*imposed*"—*not* on senseless objects that could not use "meats" and "drinks," nor suffer pangs of "conscience," nor even in the least appreciate the "various baptisms."

A kindred erroneous interpretation is shown in giving the word "water" a literal meaning in Eph. v. 26, and it seems to be countenanced in translations. But the true reading is, "That he might sanctify and cleanse it by the washing of water *in* [Gr. *en*] the word;" "water" here meaning "truth," as John xvi. 17, "Sanctify them through thy truth; thy word is truth." Even "*rain*" represents Divine truth, Isa. lv. 10, 11.

Other similar criticisms might be offered; but only the ordinary translations of Col. ii. 11, 12 will be here mentioned: Why translate the same two little Greek words by "*wherein*" when in the same sentence they had just been properly rendered "*in whom?*" And why further obscure the sense by the addition of unnecessary prepositions?

W. J. FAUST.

LAMAR, ARK., October 24, 1893.

## ARTICLES

### ON A NUMBER OF BIBLICAL SUBJECTS.

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ARTICLE I. ANOINT-ED-ING. This word occurs in the Bible over 150 times. It expresses a baptismal consecration, dedication, or devotion to religious purposes,—use, office or service. The *action* involved is generally expressed by “pour”—but also by “sprinkle,” Lev. viii. 11, 30. Often it seems equal to “sanctify.” It also appears to denote fitness or qualification for the purpose or object intended, as *oil* symbolized the grace and strength which come by the Holy Spirit.

Of the intended priests God said to Moses (Ex. xxviii. 41), “Thou . . . shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office;” of Aaron (xxix. 7), “Then shalt thou take the anointing oil, and *pour* it upon his head, and anoint him.” In Ex. xxx. 26-30, and xl. 10-15, are given instructions as to anointing the tabernacle and its vessels as well as the priests.

In 2 Sam. xxiii. 1, 2, we have this expression:

“David the son of Jesse said, and the man who was raised upon high, *the anointed* of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue.” The words “Messiah” and “Christ” both mean the “Anointed.” The Savior is thus mentioned in Psa. ii. 2, and meant in xlv. 6, 7.

In Luke iv. 18, 19 is partially quoted this from Isa. lxi. 1-3, “The Spirit of the Lord GOD is upon me; because *he hath anointed me* to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the *oil of joy* for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the LORD that he might be glorified.” Compare Matt. iii. 16 and Acts x. 38, “God *anointed* Jesus of Nazareth with the Holy Ghost and with power.”

Thus God “ANOINTED” the Savior; he, the CHRIST, “POURED” out the Holy Spirit, who “SPRINKLES” the Savior’s blood upon our hearts, and “*pours abroad*”

the love of God in them, giving us the "*anointing*" and "sealing" mentioned in 1 John ii. 20, 27, and 2 Cor. i. 21, 22, with Eph. i. 13. Hence, "CHRISTIANS" are followers of the ANOINTED; or, they are "*anointed ones*," even as kings and *priests* unto God; see Ex. xix. 6 and Rev. i. 6, v. 10.

ART. 2. ANTITYPE—*Antitupon*. This word occurs in the Greek of 1 Pet. iii. 21. Thus translate: "According to which also antitype baptism," or, baptism in the antitype, "doth now save us," etc. In this verse Peter tells us, after mentioning *water*, that we obtain a good conscience by [antitype] "baptism." Paul tells us we get rid of an *evil* conscience by "*sprinkling*" (Heb. x. 22), and in this matter it is the blood of Christ thus applied by the Holy Spirit. See John xvi. 13, 14; 1 Cor. vi. 11, "But ye are *washed*, but ye are *sanctified*, but ye are justified (1) in the name of the Lord Jesus, and (2) by the Spirit of our God;" Tit. iii. 5; Heb. ix. 13, 14; x. 29; 1 Pet. i. 2; "Elect according to the foreknowledge of God the Father in sanctification of the Spirit, unto obedience and *sprinkling of the blood of Jesus Christ*;" Rev. i. 5, "Unto him that loved us, and *washed us from our sins in his own blood*," etc. See also vi. 11; vii. 14; xix. 8, and 1 John i. 7, "The blood of Jesus Christ his Son

cleanseth us from all sin." Whatever cleanses us from sin saves us. Then, as sin is the only cause of an evil conscience, and the blood of Christ is the only antidote, and as getting rid of an evil conscience and obtaining a good one are the same thing, we here have "sprinkling" equaling "baptizing" or "baptism," and the action involved is interchangeably so called. Hence, this must be true in the *type*, or water baptism, if it is true in the *antitype*,—and that it is so we here see positively demonstrated. Man can baptize his fellow-being only into or in the name of Christ; and the Holy Spirit must baptize us into Christ himself. 1 Cor. xii. 13.

ART. 3. BAPTIZE. In the New Testament,	
as an active verb, <i>baptizo</i> *	occurs . . . 25 times;
and as a passive verb, " "	. . . 48 times;
as a participle " "	. . . 4 times;
with article, <i>ho baptizon</i> (Mark vi. 14)	. . . 1 time;
as a name, <i>Baptistes</i> occurs	. . . 14 times;
as an act, <i>baptismos</i> † " "	. . . 4 times;
and <i>baptisma</i> [a state], " "	. . . 22 times;
total, . . . . .	118 times.

By considering such passages as Num. viii. 5-7, and

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\* Twice translated "*wash*."

† Three times translated "*washing*."

even by comparing verses 21 and 22 of Heb. ix., we necessarily see that sprinkling equals purifying. Then (from Art. 2) *purify*, or *cleanse*, is at least *one* meaning of baptize. This fact is again shown from John iii. 22-26. (See also ii. 6. The "firkin" equals only  $7\frac{1}{2}$  or 10 gallons.) The same truth is still again shown when Mark vii. 2-4, 8, 15, and Luke xi. 38-41 are compared in the original; and in Mark vii. 4, where we have *baptizontai*—"wash"—"some ancient authorities read *sprinkle themselves*." See Revised Version. Thus, "wash" here means "sprinkle."

In the Greek of Heb. ix. 10 we have the words "*diaphorais baptismois*," meaning "various baptisms," different in kind—and one of these we see expressed in verse 13 as "*rantizousa*" — "sprinkling" blood and ashes of a burnt heifer. The same word occurs again in verses 19, 21, and, with verse 22, is seen to equal "cleansing." By consulting Ex. xxix. 4, 7; xxx. 18-21, 26-30; xl. 12; Lev. iv. 7; viii. 6-12; Num. viii. 5-7; xix. 17-21, we may satisfy ourselves or others that in the tabernacle service there were no "diverse washings" (or "various baptisms") presented or required, except such as were performed by *anointing*, *pouring*, and *sprinkling*. Yet the context shows, and all authorities agree, that these "washings" were the "various baptisms." Among these, also, no vessel or

preparation is specified for an intended or possible bodily immersion. If there had even been a vessel large enough, one bodily immersion would have at least ceremonially polluted any quantity of standing water in which the action was performed.

ART. 4. BELIEVE. In the New Testament we have this word and its cognates over 250 times, and about 200 times in reference to God, or Christ and his salvation. It also thus occurs a few times in the Old Testament. But words of similar import are there found in more than 200 places.

In Gen. xv. 6, it is said of Abram, "And he believed in the Lord; and he counted it to him for righteousness."

Num. xiv. 11, "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?" See Psa. cvi, 24, "They despised the pleasant land, they believed not his word."

In Deut. xxxii. 20, God calls the Israelites "children in whom is no faith." In 2 Kings xviii. 5-7, it is said of Hezekiah, "He trusted in the Lord God of Israel. . . . He clave to the Lord, and departed not from following him, but kept his commandments,"



etc. 2 Chron. xx. 20, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

Psa. xxxiv. 8, "Oh taste and see that the Lord is good; blessed is the man that trusteth in him."

Prov. xvi. 20, "Whoso trusteth in the Lord, happy is he." Isa. vii. 9, "If ye will not believe, surely ye shall not be established;" xxvi. 3, 4, "Thou wilt keep him in perfect peace, whose mind is stayed on thee,—because he trusteth in thee. Trust ye in the LORD forever; for in the LORD JEHOVAH is everlasting strength;" xxviii. 16, "He that believeth shall not make haste," or "be confounded;" xliii. 10, "Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me."

Jer. xvii. 5-8, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out

her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Nah. i. 7, "The LORD is good, a strong-hold in the day of trouble; and he knoweth them that trust in him."

Mark ix. 23, "Jesus said unto him, If thou canst believe; all things are possible to him that believeth." Luke viii. 50, "But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole." John iii. 18, 36, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God;" "he that believeth on the Son hath everlasting life." Acts x. 43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins;" xiii. 38, 39, "... "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

ART. 5. BLOOD. Two fundamental principles are to be here considered. First, that blood is or represents life, Gen. ix. 4; second, "And without shedding

of blood is no remission of sins." Both facts correspond to the original penalty against disobedience, Gen. ii. 17; hence, blood on the door-posts protected the Israelites in Egypt, Ex. xii.; and blood sprinkled as the law required made atonement for the sins of the people. See Leviticus and Hebrews. The blood sprinkled upon the people (Ex. xxiv. 8) after their promise of obedience, baptized them into a public and special covenant relationship with Jehovah; and the antitype of this blood is specified in Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25, and 1 John v. 8. Compare also John vi. 53 with 1 Cor. x. 16, and John iii. 5 with xix. 34.

Christ then is the way, the truth, and the life (John xiv. 6); Heb. x. 19-22, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

There is only one entrance into this Way, and that is baptism by the Holy Spirit, 1 Cor. xii. 13; Gal. iii. 27. This baptism is the blood of Christ sprinkled on

the heart, Heb. ix. 13, 14, etc. This blood, in its benefits, availed from the beginning, Heb. ix. 15, 26, and ch. xi. entire,—a precious record.

ART. 6. BRIDE—BRIDEGROOM. Many Scriptural expressions represent the Church as the bride of our Redeemer; and during his ministry on earth, she appears to have been only in the stage of timid youthful bloom, and yet she was endowed with her enrapturing beauty; Joel ii. 15, 16, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the BRIDEGROOM go forth of his chamber, and the BRIDE out of her closet;" John iii. 29, "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." Compare Matt. ix. 15, "And Jesus said unto them, can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." See also Matt. xxv. 1-13; Eph. v. 23-32; Rev. xxi. 2; xxii. 17.

ART. 7. BURIED. The importance of this word

here arises from its use in two passages — Rom. vi. 1-7 and Col. ii. 10-12: “ . . . How shall we *that are dead to sin* live any longer therein? Know ye not that so many of us as *were baptized into Jesus Christ were baptized into his death?* Therefore we are *buried with him by baptism into death*, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,” etc. “In whom also ye were circumcised with the *circumcision made without hands*, in putting off the body of the sins of the flesh by *the circumcision of Christ*; *buried with him in baptism*, wherein also ye are risen with him through the faith of the operation of God,” etc. There is a “baptism unto repentance”—a preparatory Divine influence upon every sinner’s heart—before “the blood of sprinkling” can be applied,—just as John the Baptist preceded and heralded the coming of Christ the TRUE PURIFIER.

If we should admit that “buried” indicates here a meaning attached to *baptizo*, still even this supposed classical admission would not by any means substantiate immersion as the specific mode for water-baptism with Christians; for, among other reasons, these passages represent us as “*buried*” by or “through baptism unto” or “into *death*,” and then we are immediately raised by or “*through faith in the working of*

God." Now, this last expression can never apply to the *literal* performance of this ordinance. Therefore, it was not so intended; and every one knows that in a Christian sense the *first* clause is never *literally practiced*; as it would be criminal by all laws, human and Divine. Besides, no standard lexicon ever defines *baptizo* by "bury;" but, often, by overwhelm.

Literally, a man should not be *buried* before he is *dead*; and when, as "the body of sin," he is buried "into death," he must so *remain*, "For he that is dead is freed from sin," hence he is thus left *forever* buried, or "covered" as to the "body of sin."

Again, if any stress is here placed upon a supposed primary meaning of "*baptize*," there must be an equal stress put upon the original meaning of "*circumcise*;" and we should then be driven into inextricable confusion, for, as here used, both words have the same spiritual signification, and refer to the "hiding," "covering," "burying," or "destroying" of SIN by the ATONEMENT of Jesus Christ, into or unto whose death we have been baptized with "the blood of sprinkling," (Heb. xii. 24). Thus "are we dead with Christ from the rudiments of the world," and "our life is hid with Christ in God" (Col. ii. 20; iii. 3), and he has become to us a "hiding-place from the wind, and a covert from the tempest," (Isa. xxxii. 2).

The Hebrew word (*kippurim*) for *atonement* means "coverings." The sufferings of Christ in shedding his blood to make the atonement were by himself designated as his "baptism." (Luke xii. 50.) "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized." (Mark x. 39.) Accordingly, when we, by the influence of the Holy Spirit, are baptized unto the death of sin, and into the fellowship of Christ's death and resurrection, we voluntarily and personally accept the "covering" and the means of reconciliation which he has so gloriously provided. Baptism unto the death of sin produces true repentance, which through faith is followed by an application of the atonement, and this by a spiritual resurrection (John v. 24) unto newness of life,—unto being a new creature (2 Cor. v. 17), as the "planted" grain, or "a corn of wheat falling into the ground" (John xii. 24) in some sense loses its own inherent life and individuality by germinating into a new and "fruitful" mode of existence. Paul uses the same analogy in delineating the future resurrection of the body (1 Cor. xv. 37, 38). Whence we see, that as *atonement* means *covering*, so its personal application, in "covering" the dead "body of sin," is impressively called a "burial." [Cf. Jas. v. 20. and 1 Pet. iv. 8.]

The death of sin in us is our "likeness" to the death of Christ,—both are through a "baptism,"—and our regeneration or spiritual life in him is our "likeness" to his resurrection. Though we are also "crucified" with Christ, "nevertheless we live" (Gal. ii. 20), as God "hath quickened us together with Christ," and "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. ii. 4-6.) Now let us translate Col. ii. 11-13 in a literal manner:

"In whom also ye were circumcised with a circumcision not made with hands in putting off the body of the flesh by the circumcision of Christ, having been buried together with him through baptism,—with whom also ye were raised together through the faith of the operation of God's having raised him from the dead; and you, being dead in your sins and the uncircumcision of your flesh, *hath he quickened together with him*, having forgiven you all trespasses," etc. Thus it is all "with HIM."

As the "circumcision" here was "made without hands," it must of course have been spiritual—a work upon the heart (Deut. x. 16; Jer. iv. 4; Rom. ii. 28, 29); "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3); therefore, we



again see that this "baptism" must have been spiritual, since the two words are interchangeably employed to express the very same divine operation. Christ said, "But I have a baptism to be baptized with; and how am I straitened until it be accomplished?" (Luke xii. 50); just before he died he said, "It is finished" (John xix. 30), using both times the same word in the original. Hence, this "baptism" was "accomplished" while he was on the CROSS, and we thus see the connection between "baptize" and "crucified." (Rom. vi. 3-6.)

Christ's blood was "poured out" even "unto death" (Isa. liii. 12); but himself laid down his own life (John x. 17, 18), and he was raised by divine power; so, our agency concurring, we are "crucified" with him, "buried" with him in our being "covered" by his atonement, "made alive" and "raised together" with him,—all through the glorious and blessed operation of the same divine power.

We may summarize, that as the sprinkling of blood upon the Jewish altar demonstrated the *death* of a sacrificial victim,—and as sprinkling the "water of purification" upon a person was in some cases a ceremonial announcement that he had just returned from a *burial* (Num. xix.),—so, in our baptism by pouring or sprinkling, we openly symbolize the death

of Christ on the cross, when he “poured out” his life, and was baptized with his own blood,—and we also profess our own death unto sin, and that we as sinners have been “covered” by the atonement of Jesus Christ, our body of sin being forever “buried.”

ART. 8. CHRIST—the MESSIAH—is the grand central character of the Bible. In his personality is principally revealed the speaking JEHOVAH of the Old Testament. But, passing a thousand questions concerning him, let us now investigate the facts in reference to his baptism. Many have thought it unreasonable to deny that Christ was immersed. We deny. Let us consider :

1. If baptism was at first administered by immersion at all, or exclusively, why do we, under the existing circumstances, never have this word in the Bible, and so often have the words *anoint*, *pour*, and *sprinkle*?

2. When, where, and by whom was affusion *introduced*, and immersion so abruptly *discontinued*, if it had been prevalent?

3. As immersion *cannot* be found in the temple and tabernacle services of the Old Testament, if “*baptize*” meant nothing but “*immerse*” among the ancient heathen Greeks, and was *so introduced* by Christ and

his apostles, then baptism—by immersion—is a rite adopted into Christianity from heathenism !

4. But, if Christian baptism was originally by affusion only, it then has its ancestry, like the *eucharist*, in the temple and tabernacle services, and even beyond Sinai and the Red Sea. (See Matt. xxi. 25.)

5. We have no Scripture *proof against* sprinkling and pouring—but we have it *against immersion*; we have in the Bible nothing *positive* for immersion—but have a *great deal* that is positive for *sprinkling* and *pouring*. These two words indicate a work (or state)—though it is sometimes only ceremonial or symbolic—characterized by the words *anointed*, *clean*, or *cleansed*, *purified*, *sanctified*, and *holy*, which in their various forms and derivatives occur in the Bible at least a thousand times. Consequently, they all are of great importance. But what can we here say for the importance of a word which in no form ever occurs in the Bible?

Now, John the Baptist was the Elias foretold in Mal. iv. 5; (see Matt. xi. 13, 14). The priests, and the Jewish people generally, expected Elias and Christ to baptize—to “purify”—when they came. “Why baptizest thou, then, if thou be not the Christ, nor Elias, neither that prophet?” (John i. 25.) Whence originated this expectation? There is in Mal. iii. 1-4 a

plain and positive prophecy concerning the work of John the "Baptizer" and Christ the great "Purifier." The former was to precede the latter as "herald" or "messenger," (John i. 19-36). With these facts we notice corresponding prophecies as to "sprinkling clean water" and "pouring out" the Divine Spirit, (Ezek. xxxvi. 25; xxxix. 29; Isa. xlv. 3; lii. 15; Joel ii. 28, etc.). We next revert to the requirements of the law concerning the inaugural of priests into their official functions, Ex. xxix. 4, 7; Lev. viii. 1-18, etc.; NUM. viii. 5-7. These requirements enjoin only pouring and sprinkling, followed by a sacrificial consecration. Now see Matt. iii. 15; iv. 1-10; v. 17, 18. Christ told the Baptist, "Thus it *becometh us* to fulfill all righteousness" or legal requirements; for he had not "come to *destroy* the law or the prophets," but "to *fulfill*;" and "till heaven and earth pass, *one jot or one tittle* shall in no wise pass from the law till all be fulfilled. His fast, therefore, and his temptations were his inaugural sacrifice.

JESUS CHRIST was—IS—the great PRIEST represented by Adam or Abel, Noah, Melchizedek—and then by the whole Levitical economy. And although he was not a Levite, nor belonged to the specific order of Aaron, yet he was the Original in the order of Melchizedek, and here in human form he only re-

sumed his eternal priesthood. As the veiled Jehovah, he directed the first sacrifice and "clothed" our first parents in Eden, Gen. iii. 21. And after his baptism he soon actually entered upon his priestly functions, in cleansing the lepers, and in forgiving sins, Matt. viii. 2-4; ix. 2-6; and still afterwards, in relieving *others*, and in cleansing the temple, Matt. xxi. 12, 13, 23-26. Only a priest could legally pursue such a career. *Can* we, then, notwithstanding his solemn disavowal, charge him with openly violating his own legal enactments?

He had arrived at the age—thirty years—required by the law before a priest should receive his inaugural baptism, Luke iii. 23 and Num. iv. 3, 23, 30. John, also a priest, being his appointed "herald," was the proper individual officially on earth to consecrate Jesus Christ. He was the eldest son of the high-priest, "and prophet extraordinary by special appointment from heaven." He said of Christ, "That he should be made manifest to Israel, therefore am I come baptizing with water. . . . He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost," (John i. 31, 33).

As the Spirit was not given by "measure" unto

him (John iii. 34), and as the Savior was "anointed with the oil of gladness above his fellows," (Psa. xlv. 7; Heb. i. 9), and as he was a "priest forever after the order of Melchizedek," (Psa. cx. 4; Heb. v. 6, etc.), we recognize in the descent of the Holy Spirit upon him a Divine exhibition of his "anointing" to office. (Compare also Isa. lxi. 1 with Luke iv. 18 and Acts iv. 27; x. 38.)

Now, from the repeated injunctions of the Levitical law, (Ex. xl. 12, 13; Lev. viii. 6, 12; Num. viii. 5-7), "*sprinkling water*" upon the priests, and thus ceremonially "washing," or *purifying* them, had always preceded their final "anointment." Both the sprinkling and the anointing were to take place in presence of the assembled "congregation" — "multitude." Then, we cannot ignore the fact, that all these were *important* regulations in that law of which Christ positively avers not even the *smallest part* shall be broken. We consequently see that he *must have been baptized by affusion*, as the law thus directed.

We are told seventeen times HOW John and Christ baptized; it was "with water" and "with the Spirit," the nouns in every instance being in the Greek *dative case*, which especially denotes manner or instrument.

We are also told WHERE John baptized—"in Bethabara" or Bethany—"in Enon"—"in the wilder-

ness"—"beyond Jordan"—and "in the river Jordan." But "one might be in the river, yet not in the water," for "all within the banks is the river,"—a fact especially noticeable, as in places "there are three sets of banks to the Jordan,"—or it may have been within the confines of the river's annual overflow, Josh. iii. 15. The expressions prove *nothing* as to the *manner* in which the baptisms were performed.

The multitudes would need "much water," (John iii. 23, *Greek*, "many waters"), for various lavatory or domestic purposes, as well as clean water for drinking. But see Lev. xi. 36 and Num. xix. 17 for another important reason.

Our Savior was baptized in Bethabara, some miles "beyond Jordan"—on the east side—and over thirty miles northeast from Jerusalem. John i. 15-33: John there witnessed of Christ, "This was he of whom I spake, he that cometh after me is preferred before me; for he was before me. . . . Grace and truth came by Jesus Christ . . . ; and this is the record of John. . . . *These things were done in Bethabara beyond Jordan, where John was baptizing.* The next day John . . . saith, Behold the Lamb of God, which taketh away the sin of the world." Now see iii. 25, 26: "There arose a question between some of John's disciples and the Jews about purifying. And

they came unto John, and said unto him, Rabbi, *he that was with thee BEYOND JORDAN, to whom thou barest witness*, behold the same baptizeth, and all men come to him." Chap. x. 40.

Jesus "went away *again beyond Jordan into the place where John at first baptized, and there he abode ;*" and "when he had heard that" Lazarus "was sick, *he abode two days still in the same place that he was.* Then after that he saith to his disciples, Let us go into *Judea again.*" xi. 6, 7. Of course he did not "abide" in water.

Thus a careful analysis shows how different the facts here are from our prejudices and from superficial appearances.

ART. 9. CIRCUMCISION. This rite was divinely instituted in the family of Abraham, Gen. xvii. While indicating a national distinction, it also had a spiritual significance—our regeneration and divine co-sonship with Jesus Christ. Thus, corresponding to Christ's miraculous birth, God becomes our spiritual Father, and we are counted as "joint heirs with Christ" to an incorruptible inheritance. From Col. ii. 11, 12 with iii. 1-3 and Eph. ii. 1-6 with Phil. iii. 3, we easily demonstrate that baptism is the circumcision which Christ now requires, as the bloody and typical ritual



has all passed away; and from Rom. ii. 28, 29, etc., we know that the essential significance of both is spiritual and religious: "When a stranger shall sojourn with thee, and *will keep the passover to the LORD*, let all his males be circumcised . . . ,"  
Ex. xii. 48, 49. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," Rom. xv. 8. Both rites signify the change by which we become children of God; and, being adopted into his heavenly family, we can legally and truly call him "Our Father in heaven." Also, both rites were observed by Christian Jews throughout apostolic times. This fact shows that children were then baptized. The controversy mentioned in Acts xv., arose on the fact that circumcision *had been* a church ordinance.

ART. 10. COMMISSIONS. The one given in Matt. xxviii. 19, 20, enjoins baptism with water, and is especially addressed to the ministry. Its subjects evidently include children, as they unquestionably are parts of "all nations."

The commission given in Mark xvi. 15, 16 indicates more specially baptism by the Holy Spirit, and is indirectly addressed to the hearers of the Gospel. Not every kind or degree of faith will receive the blessing of the Spirit's baptism and its resultant salvation.

As it is the *soul* that believes, and the *soul* whose salvation is principally sought—and the same agent is here addressed—it must therefore be the *soul* which is baptized,—and this must be done with the blood of Jesus Christ by the agency of the Holy Spirit. [See ARTICLES 2, 12, etc.]

ART. II. CONFESSION. “Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God,” Luke xii. 8, 9; see also Matt. x. 32, 33, and xii. 30, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation,” Rom. x. 9, 10. “Faithful is the saying, For if we died with him we shall also live with him; if we endure, we shall also reign with him; if we shall deny him, he also will deny us; if we are faithless, he abideth faithful; for he cannot deny himself,” 2 Tim. ii. 11–13. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the

book of life, but I will confess his name before my Father and before his angels," Rev. iii. 5. (See also Acts xvi. 31, etc.)

By a comparison of these passages with many others we readily see that our "*confession*" is only another form or word for substantially expressing our repentance and faith. Acts xx. 20, 21, 27; xxvi. 22: "I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ." "For I shrank not from declaring unto you the whole counsel of God,"—"Saying nothing but what the prophets and Moses did say should come," etc. Hence, *no mere ordinance* is a condition of salvation.

ART. 12. CONSCIENCE—is our moral sense—embodying self-knowledge or consciousness, and indicating our self-approval or self-condemnation. Its office work with the human race is delineated in Rom. ii. 14, 15, even "when the Gentiles who have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves; who show the work of the law written in their hearts, *their conscience also bearing witness* therewith, and

their thoughts one with another accusing or else excusing."

An illustration of this Scripture is found in the description which Tacitus gives of Tiberius suffering with a guilty conscience : " His crimes retaliated upon him with the keenest retribution, . . . his\* mind being gashed and mangled with the whips and stings of horror and remorse. His cruelty and inordinate passions became internal executioners, and with unceasing torture goaded and lacerated his heart . . . Neither the imperial dignity, nor the gloom of solitude, nor the rocks of Capreæ, could shield him from himself. He lived on the rack of guilt, and his wounded spirit groaned in agony." Also, the following quotations from Juvenal (Sat. xiii.) further corroborate the pen of inspiration :

" Wretched man, whenever he stoops to sin,  
Feels with the act a strong remorse *within*—  
'Tis the first vengeance ; *conscience* tries the cause,  
And vindicates the violated laws," etc.

Again :

" No tortures which the poets feign  
Can match the fires, the unutterable pain  
He feels, who, night and day devoid of rest,  
*Carries his own accuser in his breast.*"

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\* The sense is here given, but not all in a strictly verbal rendering.

Thus we see how the accusations of conscience cause uneasiness—pain—wretchedness—and unutterable horror. In the lost soul, it is perhaps what the Savior means by the worm that never dies, (Mark ix. 44). Indeed, why, even with “the untutored mind,” does guilt characteristically suggest a serpent? Does it intuitively with our race recall the presence and stain of our original tempter (Gen. iii.), whom and whose works Jesus Christ came to destroy? (Heb. ii. 14; 1 Cor. xv. 26; 1 John iii. 8.)

The sting of guilt was the cause of death to Judas; it has since been such to many a suicide. One cannot flee from its presence. Even Jewish sacrifices and Levitical worship could not give relief to a guilty conscience, (Heb. ix. 9; x. 2). The blood of Christ alone can wash away the trail of the serpent, and thus it is the only antidote for “an evil conscience,” Heb. ix. 13, 14; 1 John i. 7; 1 Pet. i. 19.

ART. 13. CONVERSION—is different from *regeneration*. It may embody *more* or it may include *less*. The two, however, are sometimes used synonymously—but not in the Bible.

*Baptism* is not mentioned with the accounts of the conversions given in Acts iv. 4; v. 14; ix. 35; xi. 21; xiii. 12, 48; xiv. 1; xvii. 4; xviii. 8 (except Crispus, whose baptism is mentioned in 1 Cor. i. 14); xix. 18,—without including iii. 19 and x. 44.

ART. 14. CORNELIUS, Acts x; xi. 15-18; (see also xv. 7-9).—By the vision given to Peter, and from the statements made to him, he was thoroughly convinced that the gospel was in its offers open to the Gentiles. Some Jewish Christians were with him at the house of Cornelius—"certain brethren from Joppa accompanied him." Now, if they would accompany him thither—and water-baptism had been *understood* as a *condition* "in order to" the remission of sins—they would just as *readily* have waited and witnessed him *first baptize* Cornelius and company that they *might* receive the Holy Spirit; and they would have been then just as perfectly convinced that God had "granted the Gentiles repentance unto life" as they actually were by the gift or "out-pouring" of the Holy Spirit upon them *before* their baptism [with water]. Indeed, if this baptism had been a stipulation, *so understood*, these witnesses would most certainly have been confounded by the Holy Spirit's falling upon this company *before* their baptism. Hence, this case absolutely demonstrates that water-baptism was not,—and is not,—such a "condition." Before this time, even those who had been "scattered abroad," had been preaching the word to none "but unto the Jews only," Acts xi. 19. Hence, this is an important period.

The remarkable expression,—“And as I began to

speak, the Holy Ghost fell *on them* as *on us* at the beginning,"—shows with other abundant proof that among the Gentiles there also was "a people prepared for the Lord" even before his coming. Cornelius, like multitudes of others, was a "devout" Gentile.

The many pious *Jews* at Pentecost (Acts ii.) had only to believe—as others before and afterwards—that *Jesus* was the CHRIST (of the Old Testament) in whom they had already trusted. Therefore, "baptism at this period . . . was [only] the holy rite which sealed the connexion with Jesus as the *Messiah*,"\* whether among Jews or Gentiles, and it is the NAME of JESUS CHRIST and *baptism by the Holy Spirit* that are to be especially emphasized in considering Acts x. and the phenomena of the first "Christian" Pentecost.

Peter, in Acts xv. 7-9, further describes the similarity between God's dealings with Jews and with Gentiles: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe; and God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us; and put *no difference* between us and them, purifying their hearts by faith."

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\* Neander, "Planting of Christianity," vol. I., p. 21.

ART. 15. COVENANTS. The word "covenant" in the Scriptures appears to have been indifferently applied to either a part or the whole of a transaction, or even to several transactions in some way related to each other. [Cf. Judges ii. 1 and 1 Kings xix. 10, 14, with Rom. iv. 12-16 and Gal. iii. 16-19.]

The "covenant of grace and eternal life" was first made with Adam and Eve upon their repentance, Gen. iii. 7-10, 15-21. It was renewed with Noah, (Heb. xi. 7, "He became heir," etc.), including an additional item sealed with the "rainbow;" and it was again renewed and further developed with Abraham; still subsequently it was greatly enlarged with the whole nation of Israelites at Mount Sinai.

This last "enlargement," containing the Levitical code, is of itself many times emphasized as a "covenant," and is even called the "old covenant" in Heb. viii. 8, 13. But Paul here explains why or in what sense he calls it "old"—because it was the first *nationally* made with Israel, and because having accomplished its purpose it was "ready to vanish away;" and it never was meant as the "eternal covenant," but to this "it was *added* because of transgression, till the seed should come to whom the promise was made." (Gal. iii. 19.) It was as a scaffold to the main building.

As the "addition" came to be called the "old cov-



enant," so the *development* of the *promise* to the woman in Eden, and to others in aftertimes, was prophetically and actually called the "new" and "everlasting" covenant, as it is fully exhibited in the glorious gospel of our Lord Jesus Christ (Jer. xxxi. 31, 32, and Heb. viii. 6, 8, 13, etc.), because it required ages for its perfect completion and maturity.

"And I will put enmity between thee and the woman, and between thy seed and her seed (Isa. vii. 14, and Matt. i. 23); it shall bruise thy head (Rom. xvi. 20), and thou shalt bruise his heel." (Gen. iii. 15.)

"He saith not, And to *seeds*, as of many; but as of one, And to thy SEED, which is Christ. And this I say, The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii. 16, 17; see also Heb. vi. 13-20, and ARTS. 69 and 87.)

ART. 16. CROSS—CRUCIFY. These words often express the active performance of Christian duty and the practice of self-denial amidst trials and reproaches. "If any man would come after me, let him deny himself, and take up his cross and follow me." (Mark viii. 34.)

"They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (Gal. v. 24; see also ii. 20, and Rom. vi. 6.)

The word "cross" is sometimes used to express the "gospel," as in 1 Cor. i. 17, 18: "Not with wisdom of words, lest the cross of Christ should be made of none effect; for the preaching of the cross is to them that perish foolishness;" "They constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ;" "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." (Gal. vi. 12, 14; see also Phil. iii. 18.)

Sometimes it means Christ's sacrificial atonement: "Having made peace through the blood of his cross, by him to reconcile all things unto himself;" "Having blotted out the bond written in *ordinances*, . . . nailing it to the cross." (Col. i. 20; ii. 14.)

But Christ did not annul our obligations to *moral law*, nor set aside the perpetual and original authority and validity of the Old Testament.

ART. 17. DEPRAVITY, in its theological meaning, may be defined as hereditary contamination. The origin of this trouble is given in Gen. iii., containing the inspired account of "man's first disobedience." This "moral" deterioration, as a metaphysical characteristic involving material death, imparted itself from Adam and Eve by natural propagation to and through all their numerous progeny. It actually

seems to have increased the strength of its venom—and in many instances most fearfully. Another crushing fact we should notice, that in every age, those parents who have been guilty of extraordinary criminality have also transmitted to their posterity an additional vitiation, “even unto the third and fourth generation.” (Ex. xx. 5, and Num. xiv. 18.)

Among the many passages of Scripture which set forth human depravity, the following are here cited as especially impressive: Gen. vi. 5, 11, “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;” . . . “and the earth was filled with violence.” Jer. xvii. 9, “The heart is deceitful above all things, and desperately sick,” or “wicked.” Mark vii. 20-22, “Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” What a fearful list is here given! and corresponding with it is seen the dark catalogue of crimes mentioned in Gal. v. 19-21. To these may be subjoined the amazing descriptions in Rom. i. 18-32, and iii. 9-12, taken from Psal. xiv. 1-3.

This awful corruption resulted from the Satanic perversion of the divine statement in Eden (Gen. iii. 1-7). Perhaps the woman herself had heard God’s

injunction only from the lips of Adam. The tempter then causes her first to doubt the word of her husband, and eventually contradicts flatly the declaration of her Creator. Desire having been aroused in her heart, then and there disbelief in the truth and love of God began. Thus the "heart" is represented as the seat of our *depravity*, which can be removed only through faith restored; and now also "*with the heart* man believeth unto righteousness." But through our mortal lives this depravity keeps up its dying struggles as if it endured a lingering crucifixion.

We therefore see the necessity for the radical change variously termed "a new heart," "a new creation," "a new birth," or "regeneration," and even a "resurrection." It can be wrought only by the energy of Omnipotence himself, and it is conditioned upon no physical stipulation whatever. Consequently, "if any man be in Christ, he is a new creature." (2 Cor. v. 17.)

ART. 18. DESIGN. Baptism is an ensign of Christianity, which essentially consists in the purification of the soul through the agency of the Holy Spirit. Consequently it implies—

1. That our depravity and sinfulness are deprecatingly and fully acknowledged; also,
2. Our repentance toward God, our faith in the

Lord Jesus Christ, and our sworn allegiance to the divine government.

3. It points to "the blood of sprinkling" (Heb. xii. 24), and to the "anointing"—the Spirit of sanctification—"poured forth" in abundance by our Lord himself. (2 Cor. i. 21, 22.)

4. It openly declares our crucifixion, death and burial as to "the body of sin" (see ARTS. 7 and 31), partly because for ages "water of purification" was sprinkled on those who had just returned from a burial. (Num. xix.)

5. We are thus solemnly pledged to glorify God, in our bodies and in our spirits, by "walking in newness of life," and to grow in grace as the tender "plant" springs forth under the genial "showers of blessings" "poured out" from heaven. (Ezek. xxxiv. 26; Isa. lv. 10, 11.)

Therefore, water baptism is the "token," "sign," and "seal" of the believer's consent and acknowledged obligation to the gospel covenant of mercy and righteousness. Likewise, divine teaching is sometimes mentioned in the form of a baptism: Deut. xxxii. 2, 3: "My doctrine shall *drop as the rain*, my speech shall distil as the dew, as the *small rain* upon the *tender herb*, and as the *showers* upon the grass." Hosea xiv. 5-7: "I will be as the dew unto Israel, he shall grow as the lily, . . . his branches shal

spread, and his beauty shall be as the olive tree.”  
(See Rom. xi.)

ART. 19. DISPENSATIONS. All agree that the Bible exhibits to us two or three [ecclesiastical] “dispensations,” the patriarchal, the Mosaic or Jewish, and the Christian. The word in this connection means “a method or scheme devised and pursued by the wisdom and goodness of God in order to manifest his perfections and will to mankind for the purpose of their instruction, discipline, reformation, and progress in holiness and happiness.” The very use of this word, as applied to God’s people—the Church—implies an organic unity, an identity of constitutional principles; and this usage is abundantly authorized by the Scriptures in their plainest significations.

Mal. iv. 2-6, “But *unto you that fear my name* shall the Sun of righteousness arise with healing in his wings.” Luke xvi. 16: “The law and the prophets were until John; since that time the kingdom of God is *preached*, and every man presseth into it.” Heb. xi. 39, 40, with xii. 1, 2: “And these all, having obtained a good report through faith, received not the promise”—(did not see the Messiah, Luke x. 23, 24); “God having provided some better thing for us, that they without us should not be made perfect. Wherefore, seeing we also are compassed about with so great a

cloud of *witnesses*, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author (or "captain") and perfecter of our faith. . . ."

If the Old Testament saints, by the way, as "*witnesses*" with us of Christ and his salvation, were not to "be made perfect *without* us," they must emphatically be our ecclesiastical brethren. (See Rev. vi. 9-11.)

A comparison of the Mosaic ministration with the gospel or Christian is presented in 2 Cor. iii. 5-18: "But our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . ." (See also Eph. ii. and iii.) Hence, the dispensations were progressive.

In the Epistle to the Hebrews the Mosaic and the Christian dispensation or "administration" are pre-

sented in varied and striking contrasts. The very first sentence gives a specimen and prelude of the antitheses that follow. In chaps. i. and ii. Christ is by comparison placed in contrast with angels; in iii. and iv. he is declared to be far superior to Moses and to Joshua; in v. and vii. he is shown to have been more properly represented by the antecedent and nobler order of Melchizedek; and thenceforth is he demonstrated to be inconceivably greater in his power and glory than the entire Aaronic priesthood, "abiding forever," and "able to save unto the uttermost all those who come unto God by him." "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." (Chap. ix. 24.)

The Mosaic dispensation continued until Christ nailed its ordinances to the cross, Eph. ii. 15, and Col. ii. 14. This event was indicated by the veil of the temple being "rent in twain from the top to the bottom." But Psal. xxii. 22 (quoted in Heb. ii. 12) represents Christ somehow as "in the midst of his Church" teaching as in his personal ministry on earth. This fact, too, shows the unity of the Church even under various administrations.

The "gospel" in no sense *narrowed down*, but *more fully and perfectly developed*, the principles in the



divine plan of salvation, which had been gradually unfolding through the previous dispensations.

ART. 20. EUCCHARIST—*Communion—Sacrament of the LORD'S SUPPER.* This ordinance is a modified form and perpetuation of the PASSOVER (Ex. xii. 14, 17, 48, 49), since Jesus Christ, the Lamb of God, and "OUR PASSOVER," has come into the world and been sacrificed for us. His redemptive power and graces were typified by the paschal feast of the Jews, and his death and resurrection have since their occurrence been commemorated in every age by Christians through an observance of this memorial and "thanksgiving" festival. We thus also profess and declare that his blood having been sprinkled on our hearts—represented by the Israelitish "door-posts" in Egypt—we love and serve God who in his rich mercy has "passed over" our manifold transgressions.

The other Christian sacrament, "water baptism," is likewise a modification and parallel perpetuation of the "various baptisms" enjoined in the Levitical economy. In its spiritual significance it has also superseded the obsolete Jewish circumcision.

As water baptism symbolizes the Spirit's work within us by the application of Christ's sacrificial atonement for us, so the eucharist "shows forth" the Lord's death in our behalf, and our cordial acceptance

of his "broken body and shed blood"—of which if any one partakes he shall live forever. "For my flesh is meat indeed, and my blood is drink indeed." (See John vi. 48-58, with 1 Cor. v. 7.) "This is my body;" "this is my blood;" "do this in remembrance of me."

ART. 21. EUNUCH. Acts viii. This officer was either a Jew or a religious proselyte, for he had been to Jerusalem in order "to worship." He evidently was a devout man, like Cornelius the centurion, and one of those who, even among Gentiles, were piously waiting and looking like Simeon the Jew for the promised Messiah. He had with him at least a portion of the Scriptures. From the quotation given (vs. 32, 33) he was reading that section in the book of Isaiah which begins at chapter lii. 13, and extends through chapter liii.

The personal pronoun as there used for "my servant" occurs almost *continuously*, and about thirty times up to the place mentioned; that is, from Isa. lii. 13 to liii. 7, 8. This important observation shows how readily the subject of baptism was here suggested to the eunuch, as it was and is indicated near the beginning of the paragraph he had been reading (lii. 15), "So shall he '*sprinkle*' many nations; kings shall shut their mouths because of him; for tha

which had not been told them shall they see, and that which they had not heard shall they understand." This officer represented a kingdom, and here was a fulfillment of the prophecy. Compare here Ezek. xxxvi. 23-27 with Acts ii. 38, 39.

The eunuch had been and he still was on an extensive journey. He was then passing through a "desert" country. He evidently appeared to be surprised at finding any water. Connect with these considerations, and others accordant with them, the facts that the Greek prepositions (*eis* and *ek*) here employed (vs. 38, 39) have each very dubious meanings, and that the word *immerse* is never used in the Bible, and we shall rationally and scripturally conclude that the eunuch must have been "sprinkled"—*according to prophecy*.

The passage (Acts viii. 38, 39) can be legitimately rendered: "They both went down *to* the water, . . . and had come up *from* the water." These relations are all that the prepositions here used *necessarily* express; and, therefore, in numerous passages they are so translated. Consequently, we should not either violently increase or diminish the *necessary* significations of even this divine record for fear of the denunciations given in Rev. xxii. 18, 19.

ART. 22. FAITH—in Christ is the essential condi-

tion of personal salvation. But *repentance* is here as *necessarily implied* as *death* is *presupposed* in order to a *resurrection*. The words "confidence" and "trust" are in the Old Testament generally used with the same meaning that "faith" expresses as required by the New. The *verb* "trust" usually in Scripture carries the same sense as "believe." The word "faith" occurs in the New Testament some 240 times. The expression "justified by faith," or its equivalent, occurs in more than twenty instances; "live by faith," four times; and "saved through" or "by faith," in eight declarations.

Besides the quotations previously given (in ART. 4), the following are here selected:

Psa. iv. 5, "Offer the sacrifices of righteousness, and put your trust in the Lord;" ix. 10, "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee;" xxii. 4, 5, "Our fathers trusted in thee; they trusted, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded." See also xxxii. 10; xxxiii. 18-22 ("hope"); xxxvii. entire; lxxviii. 21-24, ". . . So a fire was kindled against Jacob, and anger also came up against Israel,—because they believed not in God, and trusted not in his salvation;" lxxxiv. 12, "O Lord of hosts, blessed is the man that trusteth in

thee." Scores of passages like these are to be found in the Psalms.

Prov. iii. 26, "For the Lord shall be thy confidence, and shall keep thy foot from being taken." Isa. lvii. 13-16, ". . . But he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; . . . For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and lofty place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. . . ." Lxvi. 1-2: ". . . To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Dan. iii. 28, "Blessed be God, . . . who hath sent his angel, and delivered his servants that trusted in him . . . ;" Hab. ii. 4; "The just shall live by his faith;" Zeph. iii. 12-13: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord . . . ."

Matt. viii. 10, ". . . Verily I say unto you, I have not found so great faith, no, not in Israel;" ix. 2, "And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee;" ix. 22, 29, ". . . Daughter, be of good comfort; thy faith hath made thee whole;" "and Jesus saith unto them, Believe ye that I am able to

do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you."

Mark x. 52, "Jesus said unto him, Go thy way; thy faith hath made thee whole;" xi. 22-24, "And Jesus answering saith unto them, Have faith in God . . . What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Luke vii. 50, "He said to the woman, Thy faith hath saved thee; go in peace;" xviii. 42, "And Jesus said unto to him, Receive thy sight; thy faith hath saved thee."

John uses the word "believe" 100 times, and mostly in his gospel; a few *specimen* passages are here given: Chap. v. 24, " . . . He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life;" vi. 29, 47, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent;" "Verily, verily, I say unto you, He that believeth on me hath everlasting life;" xi. 25, 26, " . . . I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *Believest thou this?*" Jno. xiv. 1, 10-13; " . . . Ye believe in God, believe also in men;" "Believest

thou not that I am in the Father, and the Father in me? . . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Acts xiii. 39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Rom. i. 16, 17, " . . . For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth . . . Therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith;" iii. 21-31, . . . "The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference" . . . ; iv. 2-25, "If Abraham were justified by works, he hath whereof to glory; *but not BEFORE GOD*. For what saith the Scripture? *Abraham believed God*, and it was counted unto him for righteousness . . . ." Therefore, Abraham was, *in the sight of God*, justified *before* he had offered up Isaac. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law (or works), *but through the righteousness of faith*;" v. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (The word "faith" is used 37 times in Romans).

Rom. ix. 30-33, . . . "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness . . . because they sought it not by faith, but as it were by the works of the law . . . ;" x. 4-13, "For Christ is the end of the law for righteousness to every one that believeth. . . . The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the Scripture saith, Whosoever believeth on him shall not be ashamed," and, "Whosoever shall call upon the name of the Lord shall be saved."

Rom. xi. 20, "Because of unbelief they were broken off, and thou standest by faith." "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy," vs. 30, 31. See also xv. 13.

1 Cor. ii. 4, 5, . . . "And my preaching was not



with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men but in the power of God;" xvi. 13, "Watch ye, stand fast in the faith, quit you like men, be strong."

2 Cor. i. 24, ". . . For by faith ye stand;" v. 7, "For we walk by faith, not by sight;" x. 15, "But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly."

Gal. ii. 16, 20, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified;" . . . "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." See iii. 2, 6-11 and 22-26, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. . . . For ye are all the children of God by faith in Christ Jesus." See chap. v. 5.

Eph. i. 13, ". . . "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise;" ii. 8, "For by grace are ye saved through faith;" Eph. iii. 12, 17, "In whom we have boldness

and access with confidence by the faith of him ;”  
“ That Christ may dwell in your hearts by faith ;” vi.  
16, “ Above all, taking the shield of faith, wherewith  
ye shall be able to quench all the fiery darts of the  
wicked.”

Phil. iii. 7-9, . . . “ That I may win Christ, and be  
found in Him, not having mine own righteousness,  
which is of the law, but that which is through the  
faith of Christ—the righteousness which is of God by  
faith.”

Col. i. 3, 4, “ We give thanks to God and the  
Father of our Lord Jesus Christ, praying always for  
you, since we heard of your faith in Christ Jesus ;”  
ii. 5-7, “ Yet am I with you in the Spirit, joying and  
beholding your order and the steadfastness of your  
faith in Christ. As ye have therefore received Christ  
Jesus the Lord, so walk ye in Him, rooted and built  
up in Him, and stablished in the faith, as ye have  
been taught, abounding therein with thanksgiving.”

I Thes. v. 8, “ But let us, who are of the day, be  
sober, putting on the breastplate of faith and love,  
and for a helmet the hope of salvation.” Compare 2  
Thes. i. 3, 4, 11 ; ii. 10-13 ; iii. 2.

I Tim. i. 19, “ Holding faith and a good con-  
science,” etc ; ii. 9, “ Holding the mystery of the  
faith in a pure conscience,” etc ; vi. 12 : “ Fight the  
good fight of faith,” etc.

2 Tim. iii. 15, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through *faith* which is in Christ Jesus." (See Tit. iii. 4-7.)

Heb. iv. 2, "But the word preached did not profit them, not being mixed with faith in them that heard;" vi. 12, "Be not slothful, but followers of them who through *faith* and patience inherit the promises;" see also x. 38 and chapter xi. entire.

Jas. i. 6, "Let him ask in *faith*, nothing wavering;" ii. 5, 17-24, "Hath not God chosen the poor of this world rich in *faith*, and heirs of the kingdom which He hath promised to them that love Him?" "Even so *faith*, if it have not works, is dead in itself.....Was not Abraham, our father, justified by works?" . . . Thus we see that Abraham was *twice* justified—*once* Divinely, through *faith in God*, according to inspired statements before given—and again *evidentially*, by *his works before men who*, as Jehoshaphat, (2 Chron. xx. 7,) *justified his profession*, and called him "the friend of God." The word "only," (in verse 24) is an *adverb*, and qualifies the *verb* "is justified." [See ART. 40.]

1 Pet. i. 3-5, 9-11, 18-21, "Blessed be the God and Father of our Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled,

and that fadeth not away, reserved in heaven for you, who are kept by the power of God *through faith* unto salvation ready to be revealed in the last time;" . . . See Jude 20.

Real faith is a life in the soul, and good work—"good fruit"—is its normal and *certain* outgrowth—"By their fruits *ye* shall know them," Matt. vii. 20. Thus, letting our "light shine before" the world, we "justify" God in having *justified us*, and men seeing our good works "justify" our claims and hence glorify "our Father in heaven."

About 65 passages in the New Testament directly specify *unbelief* as the only and utterly condemning and soul destroying sin; some of them are here cited; Luke viii. 12; Jno. iii. 18, 36, "He that believeth not is condemned already, *because* he hath not believed in the name of the only begotten Son of God;" "He that believeth not the Son shall not see life, but the wrath of God abideth on him;" xvi. 8, 9, "When He is come, He will reprove the world of sin, . . . because they believe not on Me;" 2 Cor. iv. 4; 2 Thes. ii. 12, . . . "That they all might be damned who believed not the truth but had pleasure in unrighteousness;" Tit. i. 15; Heb. iii. 12, 18, 19; iv. 2, 11; xi. 6. But no *ordinance* is a condition of personal salvation.

ART. 23. "FIGURE." 1 Pet. iii. 21—The meaning

here is that baptism—with water—*figuratively* saves us. The Revised Version reads: “Which *also after a true likeness* doth now save, even baptism,” etc; or “*in the antitype* doth now save us,” [see margin]. Peter could have implied nothing more in Acts ii. 38.

Compare Gal. iii. 2, 5, “Received ye the Spirit by the works of the law or by the hearing of *faith?*” “In whom also after that ye *believed* ye were sealed with that *Holy Spirit of promise* which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory,” (Eph. i. 13, 14.)

ART. 24. FIRSTBORN. The LORD, having interposed for the Israelites in Egypt, afterwards claimed the consecration of their firstborn sons for the priesthood—yet left them capable of redemption under certain regulations, (Ex. xiii. 12–15; Num. viii. 17.)

But some passages containing this word, and designating the Church or her Redeemer, merit careful consideration; as, Ex. iv. 22; Ps. lxxxix. 27; Jer. xxxi. 9; Hos. xi. 1; Rom. viii. 29; Col. i. 15, 18; Heb. xii. 23. Thus Christ is called “the firstborn of all creation,” that in all things, as head of the Church, He might have the pre-eminence.

ART. 25. FORGIVENESS. The truth that God pardons sins was understood and appreciated in the most

ancient times. Three Hebrew words are used to express this act:

1. NASA, *to lift away*, as in Gen. i. 17, 19; Ex. x. 17; xxxii. 32; Num. xiv. 19; Ps. xxv. 18; xcix. 8. "Now, if thou wilt, forgive their sins;" "Thou hast forgiven this people;" "Forgive all my sins;" "Thou wast a God that forgavest them." See Ex. xxxiv. 7; Num. xiv. 18.

2. KAPHAR, *to cover*, or *to be covered*, Deut. xxi. 8; Ps. lxxviii. 38, "But he, being full of compassion, forgave their iniquity." (See also Jer. xviii. 23.) Many passages have this same meaning differently expressed, as Ezek. xviii.

3. SALACH, *to send away*, and SELICHAH, *sending away*; as, Num. xxx. 5, 8, 12; 1 Kings viii. 30, 34, 36, 39, 50; "Forgive the sin of thy people;" Ps. ciii. 3, "Who forgiveth all thine iniquities;" Dan. ix. 9, 19, "O Lord, hear; O Lord, forgive;" (See Amos vii. 2); "To the Lord our God belong mercies and forgivenesses;" Ps. cxxx. 4, "But there is forgiveness with thee, that thou mayest be feared." See Ex. xxxiv. 9; Num. xiv. 19, 30; Ps. xxv. 11; "Pardon our iniquity and our sin;" "For thy name's sake, O Lord, pardon my iniquity;" Isa. lv. 7, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly

pardon;" Jer. xxxiii., ". . . And I will pardon all their iniquities." (See Leviticus iv., v., etc.)

ART. 26. GENEALOGY. Besides the facts generally seen from the Jewish genealogical tables, it is almost certain that they contain latent data, or elements of history, which in due time will reward faithful investigation. They show the grand unity of design which is preserved throughout the Scriptures, and that Christ is the "SEED" through whom we "bruise the serpent," and become "heirs of God" and "children" of the Abrahamic covenant.

The genealogies of the Israelites, as copied in the Bible, were for most important reasons kept in the *public registers*. When these registers had served the GREAT PURPOSE for which they had been written and kept—that of "witnessing to great David's greater Son—they perished from the earth in the destruction of Jerusalem."

ART. 27. GENESIS. This book, although giving the origin of the world, is nevertheless pre-eminently our religious history. It indicates, too, the divine unity of purpose in creation and redemption, and has a character both universal and special. The first eleven chapters may be termed a history of the world; they speak of God as Lord of all mankind

and serve also as an introduction to Hebrew history. The inner principle, which pervades the book, is to show how JEHOVAH revealed himself to the first fathers of the Jewish race, in order that he might make to himself a nation who should be his special witnesses through the entire subsequent history of mankind. God's relation to Israel is the ultimate idea which the writer aimed to convey. He begins with the creation of the world chiefly because the God who created the universe is he who revealed himself to the fathers. He shows that after man had fallen, the God who had created him visited him again, and gave him a promise of redemption and final victory; and this same and only God sent Moses to deliver his people out of Egypt. This mighty act was accomplished, too, under a chain of circumstances which still serve as great symbolic characters in delineating the scope of spiritual redemption.

We hence see that creation and redemption are eternally linked together. Thus, also, we learn the origin and history of that "chosen seed," who in one sense were the primal heirs of the "PROMISE," and appointed guardians of the divine oracles for the ultimate benefit of all mankind.

ART. 28. GRACE. This important word occurs in the Old Testament about 40 times, and nearly 130 in



the New Testament. It has various significations; but, as fundamentally used in theological discussion, it means gratuitous favor as opposed to reward of merit; and undeserved mercy as contra-distinguished from legal desert or real worthiness. The following quotations, as expressing grace, are here offered as specimens:

Gen. vi. 8, "But Noah found grace in the eyes of the LORD;" Psa. lxxxiv. 11, "The LORD will give grace and glory;" lxxxv. 10-11, "*Mercy and truth are met together; righteousness and peace have kissed. Truth shall spring out of the earth; and righteousness shall look down from heaven.*" This passage suggests Jno. i. 16, 17: "And of his fullness have all we received, and grace for grace; for the law was given through Moses—grace and truth came through Jesus Christ."

Grace and faith always cor-relate to each other; and so do "works" and "debt" or a merited reward. We are saved through *grace alone*—salvation is an *absolute gift*; still, it is granted in such a manner that our personal will and agency are consulted.

Rom. iii. 24, "Being justified freely by his grace through the redemption that is in Christ Jesus;" iv. 4, 5, "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the

ungodly,—his faith is counted for righteousness;” v. 8, 15-17, “. . . For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many . . . .” This Scripture certainly seems to teach that we receive more from Christ than we lost through Adam.

Rom. ix. 16, “So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy;” xi. 5, 6, “Even so then at this present time also there is a remnant according to the election of grace; and if by grace, then it is no more of works,—otherwise grace is no more grace. But if it be of works, then is it no more grace,—otherwise work is no more work.”

1 Cor. iv. 7, “And what hast thou that thou didst not receive? . . . ;” xv. 10, “By the grace of God I am what I am,” etc.; 2 Cor. viii. 9, “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

Eph. i. 5, 6; ii. 4-10, “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); . . . that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through

Christ Jesus. For by grace are ye saved through faith, . . . not of works, lest any man should boast."

Hence, there is laid up for us a hope in heaven, of which we have heard in the word of the truth of the gospel—the grace of God in truth; see Col. i. 5, 6.

2 Tim. i. 8, 9, . . . "Be thou partaker of the afflictions of the gospel according to the power of God,—who hath saved us, and called us with a holy calling, *not according to our works*, but according to his own purpose and grace, *which was given us in Christ Jesus before the world began*." Compare Tit. iii. 5-7; 1 Pet. i. 10; iv. 10, v. 10, 12.

ART. 29. GOSPEL—the good tidings of salvation through Jesus Christ. "And the Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*." (Gal. iii. 8).

It was preached also to the antediluvians: "For Christ also suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits (now) in (the) prison (house of eternity), who aforetime were disobedient, when the long suffering of God waited in the days of Noah while the ark was a preparing," (1 Pet. iii. 18-20). Then, God "spared not the old world, but saved Noah the eighth, *a preacher of right-*

*eousness*, when he brought a flood upon the world of the ungodly" (2 Pet. ii. 5). See Heb. xi. 7: "Noah . . . become heir of the righteousness which is by faith."

Therefore, the gospel of Christ, in every age since the fall in Eden, has been the power of God unto salvation to every one believing in him as the promised Savior.

ART. 30. HEART. This word is found in our English Bible about 930 times, and of these instances over 750 are in the Old Testament. It must be, then, of radical importance, Prov. iv. 23.

The heart, in a popular sense, is the seat of our sensibilities and motives—of moral character and religious emotions. Sometimes it represents all the powers and faculties of man as an intellectual and accountable being. God endows man often with special qualifications and moves their hearts towards certain purposes. (See Ex. xxxv. 21, 22, 31; 1 Sam. x. 9, 26; 1 Kings iii. 9, 12.); but these endowments are things very different from the "new heart" in such passages as Jer. xxxii. 39, 40, "I will give them one heart, . . . and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their *hearts*, that they shall not depart from me;" and Ezek. xxxvi. 26,

27, "A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh ; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments." [See ART. 17.]

ART. 31. HISTORIC BAPTISM. The origin of water baptism is not positively known. Most likely it began when the first sacrifices were offered. It may date back to the departure from Eden or to the days of Abel. It is, as an ordinance, certainly very ancient ; for we meet with frequent allusions to it, not only in the Scriptural history of the earlier ages,—but we have the most satisfactory testimonies of profane writers that every nation from the remotest antiquity practiced baptismal ablutions in connection with their sacrifices. They aimed thus to cleanse away the guilt of the sins for which their victims bled as penal expiations. Religious purification, in the sense of *baptizing*, seems to be meant by the Hebrew "*taher*"—"be clean"—even in Gen. xxxv. 2.

In Num. xix. 11-21, are given the Mosaic regulations as to "purifying from the dead ;" and he who did not comply with them was "cut off from Israel, because the water of separation was not sprinkled upon him ;" "and a clean person shall take the hys-

sop, and dip it in the water [prepared], and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Num. xix. gives the origin of that import in baptism which signifies that our dead "body of sin" is *buried* under the Divine ATONEMENT. See "BURIED."

As various traditions among the heathens are referable only to historic facts given in SCRIPTURE, so this "baptizing or cleansing from the dead" seems assuredly to have been copied from the Jews and thus perpetuated as a funeral custom among surrounding nations. Euripides (B. C. 480) makes an approaching personage use the following expression (line 100) in his "*Alcestis*."

"But before the gates I see not the bath of water *from the fountain*, as is the custom at the gates of the dead." In "*Iphigenia in Tauris*," (line 60), he puts this language into the mouth of an officiating priestess:

"And those die whom my lustral waters sprinkle." Again, the same character (in line 622) speaks thus:

"I shall lave around thy head the lustral stream."

Casaubon, a French critic and commentator, observes "that it was customary to place a large vessel filled with lustral water before the doors of a house during the time the corpse was lying out, with which every

one who came out *sprinkled* himself. . . . The same custom was observed on returning from the funeral." This quotation is from a comment upon Theophrastus. Compare Virgil, *Aeneid IV.*, 635.

Among the ancient Greeks there was a set of priests who were called "*hoi Baptai*"—"the Painters." Anthon says "the name is derived from *bapto* 'to tinge' or 'dye,' from their painting their cheeks and staining the parts around the eye like women."—(Clas. Dict.). "Whatever might be the origin, [purifying by water] was practiced by the Romans and the Greeks, the Etruscans and the Egyptians, the Druids and the Celts, and all other people of whom any knowledge is come down to the present times."—*Robinson's Hist. of Baptism*, Vol. i. p. 528. See Collinsworth, p. 403.

Many historic pictures, or artistic representations, of Christian baptism in primitive times have come down to us. In the oldest of these "there is no immersion of any part of the body;" and all the others "set forth the ordinance as performed by pouring,—even when the lower part of the body was placed in a bath." "In the pictures of the third, fourth, and fifth centuries, Christ is represented as receiving baptism by pouring, John standing by the river, and Jesus standing in the water at the depth of two or three feet. In no instance is the administrator in the

water, and in no instance is the subject plunged into the element." (*Dr. Summers*).

Josephus says that John's baptism was "not in order to the putting away of some sins, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness." (*Ant., Bk. 18, chap. v. 2.*)

ART. 32. HOLY PEOPLE. Statements similar to the following are frequent in the Old Testament:

Lev. xx. 26, "And ye shall be holy unto me; for I the LORD am holy, and have severed you from other people, that ye should be mine."

Deut. vii. 9, "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" ix. 29, "Yet they are thy people and thine inheritance;" xiv. 2, "For thou art a holy people unto the LORD thy God, and the LORD has chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth;" xxviii. 9, 10, ". . . And all the people of the earth shall see that thou art called by the name of the LORD . . .;" xxxii. 9, "For the LORD's portion is his people; and Jacob is the lot of his inheritance."

As a holy priesthood is all along included here as a



leading factor, and a most systematic and spiritual worship—loving God with all the heart, (Deut. vi. 5), and one's neighbor as himself, (Lev. xix. 18)—is enjoined upon the congregation, we are forced to recognize in the midst of the Israelites "the pillar and ground of the truth," "the church of the living God," "and of our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. ii. 14; "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light, who . . . are now the people of God." (See 1 Pet. ii. 9, 10).

ART. 33. HOLY SPIRIT. He is directly mentioned about forty times in the Old Testament, and more than two hundred times in the New.

Specimen passages are here quoted or mentioned : Gen. i. 2 ; vi. 3 ; Psa. li. 11, 12 ; Prov. i. 23, "Turn you at my reproof ; behold, I *will pour out my Spirit* unto you, I will make known my words unto you." Isa. xxxii. 15, "Until the *Spirit be poured* upon us from on high ; . . . " xlii. 1, "I have put my Spirit upon him," etc. : xliv. 3, "*I will pour water* upon him that is thirsty, and floods upon the dry ground ; I *will pour my Spirit* upon thy seed, and my blessing upon thine offspring ;" (xlv. 8) ; lix. 21.

Ezek. xxxvi. 25-27, "Then will I sprinkle clean water upon you, and ye shall be clean; . . . and a *new spirit* will I put within you; . . . and I will put my Spirit within you, and cause you to walk in my statutes;" etc.

Ezek. xxxvii. 13, 14. "And ye shall know that I am the LORD, when I have opened your graves, . . . and shall put my Spirit in you, and ye shall live;" xxxix. 29, "For I *have poured out my Spirit* upon the house of Israel, saith the Lord God."

Joel. ii. 28, 29, "I will *pour out my Spirit* upon all flesh, and your sons and your daughters shall prophesy; . . . and also upon the servants and upon the handmaids in those days *will I pour out my Spirit.*"

Neh. ix. 20, 30, "Thou gavest also thy good Spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst;" "Many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets. . . ."

Hag. ii. 5-7, "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you—fear ye not."

Zech. iv. 6, "This is the word of the Lord," . . . "Not by might, nor by power, but my Spirit, saith the Lord of Hosts." Thus, "let the skies pour down righteousness, let the earth open, and let them bring

forth salvation, and let righteousness spring up together; I, the Lord have created it," Isa. xlv. 8.

Selections from the New Testament: Matt. xii. 31, 32; Luke ii. 25-27, . . . "The Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ;" xi. 13, . . . "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" xii. 12; Jno. xiv. 26, "But the Comforter, the Holy Ghost, whom the Father will *send in my name*, He shall teach you all things, and bring all things to your remembrance." We should carefully note that, although the Holy Spirit was—and always had been—present with every conscience—still He had not come nor been yet sent *in the name of Jesus, as the Christ*, "*because that Jesus was not yet glorified*," (Jno. vii. 39).

Expressions as to the *reception*—equivalent to the *baptism*—of the Holy Spirit indicate about twenty public occasions *or specifications* of that blessing in the Acts: Chap. ii. 1-4, 17, 18; iv. 8, 31; v. 32; viii. 15-19; ix. 17, x. 44, 45, 47; xi. 17; xiii. 2-4, 9, 52; xix. 2-6. We have various terms used, as "fell on," "filled with," "full of," "pour out," "received," "shed forth," etc; all, however, designating this Divine baptism of the parties mentioned.

Rom. v. 5, "And hope maketh not ashamed, because

the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Rom. viii. 9, 14-16, "Now, if any man have not the Spirit of Christ, he is none of His;" "For as many as are lead by the Spirit of God, they are the sons of God. For ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God;" see also xiv. 17.

1 Cor. ii. 10, "God hath revealed them unto us by His Spirit;" see especially chap. xii. 3-13, . . . "For by one Spirit we are all baptized into one body, . . . and have been all made to drink into one Spirit." 2 Cor. iii. 17, 18, "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Gal. iv. 6; v. 5, 16-18, 25, "For we through the Spirit wait for the hope of righteousness by faith;" "Walk in the Spirit;" "Led by the Spirit"—"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" "If we live in the Spirit, let us also walk in the Spirit."

Eph. i. 13, 14; ii. 18, "For through Him we both

have access by one Spirit unto the Father ;” Eph. iv. 3-4, . . . “ Keep the unity of the Spirit in the bond of peace ;” “ There is one body and one Spirit ;” Eph. vi. 17, “ And take the helmet of salvation and the sword of the Spirit, which is the word of God.

1 Thes. i. 5, 6, “ Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . . .” 2 Tim. i. 14, “ That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us ;” Tit. iii. 5-7, “ Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which *he shed on us* abundantly through Jesus Christ our Savior. . . .”

Heb. ii. 3, 4, “ How shall we escape, if we neglect so great salvation, which . . . was confirmed unto us . . . with signs and wonders and gifts of the Holy Ghost ?” (iii. 7) ; vi. 4 ; ix. 8 ; x. 15-17, “ The Holy Ghost also is a witness to us ; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them,—and their sins and iniquities will I remember no more.”

1 Pet. i. 10-12, “ Concerning which salvation the prophets sought and searched diligently, who proph-

esied of the grace that should come unto you ; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven, which things angels desire to look into."

1 Jno. iv. 13, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;" v. 6-10, "And it is the Spirit that beareth witness, because the Spirit is truth;" "If we receive the witness of men, the witness of God is greater;" "He that believeth on the Son of God hath the witness in himself."

Jude 19-21, "These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Rev. ii. 7; iv. 2; xiv. 13; xvii. 3; xxi. 10, 21; xxii. 17, "The Spirit and the bride say, Come, . . . and whosoever will, let him take the water of life freely."

ART. 34. "HOUSE." Num. xii. 7, The LORD said, "My servant Moses is not so, who is faithful in all MINE HOUSE." What is here meant by "house"? Let inspiration answer:

Heb. iii. 1-6, ". . . Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also was Moses in all his house ["that is, God's house"]. For he hath been counted worthy of more glory than Moses, by so much as he that built [established] the house hath more honor than the house. For every house is builded by some one; and he that built all things is God. And Moses indeed was faithful in all his—God's—house *as a servant*, for a testimony of those things which were afterwards to be spoken; but Christ *as a son* over HIS house; *whose house are we*, if we hold fast our boldness and the glorying of our hope firm unto the end;" Heb. x. 19-21, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God," etc.

Now read 1 Tim. iii. 14, 15, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in THE HOUSE OF GOD, which is

THE CHURCH OF THE LIVING GOD, the pillar and ground of the truth."

I Pet. ii. 2-9, ". . . Desire the 'spiritual' milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious; to whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious, ye also as lively stones are built up *a spiritual house*, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" iv. 17, ". . . Judgment must begin at the house of God." (See Matt. xxiv. 9, 21, 22.)

Gal. vi. 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith;" Eph. ii. 19-22, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God,—and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a *habitation of God* through the Spirit;" read chap. iii. 14-21: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the *whole family* in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner



man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

ART. 35. HOUSEHOLD. The original word thus rendered is usually the same which is translated "house," and designates the members of a family residing in the same abode, including even servants and dependants.

Gen. xviii. 19, God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment." Josh. xxiv. 15, "As for me and my house, we will serve the LORD."

Connecting the Bible idea of the Church *as a family* with the Divine requirements of religion *in the family*, and with the mention of "household" baptisms as they are given in the New Testament, we have no

difficulty in admitting that even small children are included in these accounts.

No Scriptural distinction can be demonstrated between the known import of this word in the Pentateuch and its actual meaning in the New Testament. Furthermore, if there is a difference between the Hebrew and the Grecian *usage* of two words, which are rendered into English by *one* word, we are of course to understand that the *Hebrew usage* must be conveyed to the English as the true Scriptural signification.

We must see, therefore, that an absolute exclusion of little children from the ordinance of baptism does violence in this respect to the general trend of Scripture teaching. It appears, also, wilfully to contravene the meaning intended by the Apostolic narratives. See Acts xvi. 15, 31-34; 1 Cor. i. 16; also Phil. iv. 22; 2 Tim. iv. 19; etc.

ART. 36. HUSBAND. This is one of the frequent terms in Scripture indicating the unity of the Church in all ages. Wickedness in the Jewish theocracy is many times represented in Divine reproofs by conjugal infidelity.

Jer. iii. 20, "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O! house of Israel, saith the Lord;"

xxx. 32, . . . "My covenant they brake, although I was a husband unto them, saith the Lord."

Isa. liv. 5, 6, "For thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

Hos. ii. 19, 20, "And I will betroth thee unto me FOREVER; yea, I will betroth thee unto me in RIGHTEOUSNESS, and in judgement, and in mercies; I will betroth thee unto me in *faithfulness*, and thou shalt know the LORD."

2 Cor. xi. 2, 3, "For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ. For I fear lest by any means, as the serpent beguiled EVE through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

In Gal. iv. 22-31, Hagar's temporary association with Sarah in the family of Abraham, and its consequences, are used to represent the enslaving and transitory nature of the Mosaic ritual and exactions in connection with God's Church universal. "Cast out the bondwoman and her son" simply means "Cast out the Levitical ordinances and their adherents." Thus, Hagar had been employed in the fam-

ily to meet Sarah's *demands*, and the ritual was instituted in the Church and utilized for special *necessities*; but Sarah had not been at all *repudiated*; and the real Church, symbolized by the legal wife, has never been and can never be DIVORCED! We read of only *one* Divine Marriage Supper, (Rev. xix. 7.) "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready."

Compare Eph. v. 23-32, "For the husband is head of the wife, even as Christ is the head of the Church. . . . Christ also loved the Church and gave Himself for it, . . . that He might present it to Himself a glorious Church," etc.

ART. 37. ISAIAH. He is generally called "the evangelical prophet." The last twenty-seven chapters of his book are especially impressive. Their great aim is to comfort and encourage God's people in the prospect of a blessed future.

But they give warnings and threatenings as well as prophesies and instructions. Their purport is, that "Amidst the mighty judgments of God upon the enemies of His people, Christ shall continually go forth conquering and to conquer, until all nations shall have submitted themselves to His authority."

These chapters depict the advent of the Messiah,

the introduction of the gospel dispensation, its promulgation among all peoples, its successive advances and glorious triumphs—on and on—until the whole earth shall be full of His glory. Isaiah is often quoted in the New Testament: Compare chap. xl. 3-8, 11, with Matt. iii. 3, and Jno. i. 23, and x. 11; chap. xli. 10-16 with Matt. iii. 7-12; Rom. v. 11; Gal. v. 22, 23; chap. xlii. 1-4, 7, 10, with Matt. xii. 18-21; *meekness*, etc.; chap. xliii. 10-14, with Acts iv. 12, the *same eternal Savior*; chap. xliv. 18-28, with Jno. xii. 40; 2 Pet. i. 16-21; chap. xlv. 21-23, with Jno. iii. 14, 15; Phil. ii. 10; Rev. v. 13; chap. xlvi. 9-13, with Acts vii. 51, *warnings*, etc; chap. xlvii. 7-15, with Rev. xviii. 7, *the fall of Babylon*; chap. xlviii. 12-18, with Rev. xxii. 13, *Alpha—Omega*; chap. xlix. 1-26, with Matt. i. 21; Heb. iv. 12; Rev. i. 16, *word—sword*; chap. l. 4-9, with Jno. vii. 15, 16, *omniscience*, etc., chap. li. 1-16, with Matt. v. 18—*trust and obey*; chap. lii. 1-10, with Matt. xiii. 24-30; Rom. x. 15; chap. liii. with gospel history—Acts viii. 32, etc.; chap. liv. with Acts xiii. 46, 47; Rom. xl. 11, 12, 25-30; chap. lv. with Matt. xi. 28; Rev. xxii. 17—*salvation offered*; chap. lvi. 3-11, with Jno. x. 10-16, *the good Shepherd*, etc.; chap. lvii. 2, with Rev. xiv. 13—*blessed dead in the Lord*; chap. lviii. 1-7, with Matt. vi. 16 - xxiii. 14, 25; Luke x. 29-37 chap. lix. 9-18, with Rev. xix. 11-21; chap. lx. 1, with Eph. v. 8—*arise—shine*, etc.; chap.

lxi. 1-3, with Luke iv. 16-21; Acts iv. 27; x. 38; chap. lxii. 2-5, with Rev. ii. 17—*new name*, etc.; chap. lxiii. 1, 2, 16-19, with Rom. iv. 11, 12; Rev. xix. 13, 15; chap. lxiv. 4, with 1 Cor. ii. 3-6; chap. lxv. 1, 2, with Rom. x. 20, 21, *calling of the gentiles*; chap. lxvi. 4, 10-13, with 2 Thes. ii. 11, 12; Gal. iv. 36.

ART. 38. ISRAEL. The terms "Israel," "house of Israel," "Jacob," "house of Jacob," "Jerusalem," (and "Jeshurum," Deut. xxxii. 15; xxxiii. 5, 26; Isa. xliv. 2) are often used in Scripture to designate the church—the spiritual as well as the natural children of Abraham. See Psa. xiv. 7; xx. 1; xxv. 22; xlv. 7; lxxv. 9; cxxiii. 3, 6; Isa. ii. 3; v. 7; x. 21; xl. 2; xli. 14; xlv. 45; lxii. 1, 7; Jer. iv. 1; xxx. 10; lii. 9; Zech. i. 17; ii. 12; Micah iv. 2; Gal. iv. 26 and vi. 16.

ART. 39. JAILER, Acts xvi. He was certainly under oath as an active officer of the government; hence, thinking that his prisoners had escaped, and regarding himself therefore exposed to legal execution, his first impulse was at once to commit suicide; then, notice:

2. Christianity utterly condemns the violation of a lawful oath administered regularly by the proper authority; the guilt or innocence of his prisoners,

therefore, could not in the least affect the jailer's obligations ;

3. Letting the apostles out of prison without a legal order would have been condemned by Christian ethics, besides exposing the jailer to the very danger which he most of all dreaded ; therefore,

4. The apostles next day virtually deny (verse 37) that they had been out of prison at any time during the night preceding.

5. The conclusion, then, is inevitable, that the jailer and his family were baptized in the building,—which evidently consisted of three apartments the family room, the “outer,” and the “inner” prison ; and,

6. The baptizing *must* have been by pouring or *sprinkling*, as it is positively absurd to suppose that in this heathen prison there were the necessary conveniences for any “Christian” immersion.—In verse 34, the words “rejoiced” and “believing” are shown by the original to be in the *singular*, agreeing with the subject “he ;” they therefore do not predicate any thing of others ; and “*panoiki*”—“with all his house”—is simply adverbial, qualifying “rejoiced.” Compare in the Greek Acts x. 2 and xviii. 8. In each of these two places we have *five* words instead of *one*, for the expression, “*with all his house.*”

The circumstances absolutely indicate, that the

jailer as such was a comparatively young man, vigorous and impulsive, and had a family including small children that were all baptized with himself.

ART. 40. JUSTIFICATION—making right—becoming right—righteousness. This act is “a full pardon for all sins, and exemption from all their penal consequences.” We may consider this subject *hexagonally*; that is, we can examine the six facial characteristics of justification as presented in the Scriptures:

1. It is Divinely *authoritative*—Christ being its appointed Author—“Whom God set forth to be a propitiation through faith in his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God,” Rom. iii. 25. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us,” Rom. viii. 32-34. “But ye are washed, but ye are sanctified, but ye are *justified* in the name of the Lord Jesus, and by the Spirit of our God,” 1 Cor. vi. 11; see also Gal. ii. 16, 17, and Jer. xxxiii. 15, 16.—“In those days, and at that time, will I cause the



Branch of righteousness to grow up unto David; . . . and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS;" "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption," 1 Cor. i. 30. Compare with these Dan. ix. 24.

2. It is Divinely *precious*, having been procured by the *sacrificial* BLOOD of Jesus Christ: Rom. v. 9, "Much more then, being justified by his blood, we shall be saved from wrath through him;" Heb. ix. 14, 22, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? . . . "Without shedding of blood is no remission;" 1 Pet. i. 18, 19, . . . "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ;" Rev. i. 5, and v. 9, ". . . For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Compare Isa. liii. 4-12; Zech. ix. 11, and xiii. 1.

3. It is Divinely *free*—conferred entirely by *grace*, without imparting any *merits* to the believer: Rom. iii. 20-26—"By the deeds of the law there shall no flesh be justified in his sight; . . . For all have sinned, and come short of the glory of God; being jus-

tified freely by his grace through the redemption that is in Christ Jesus;" xi. 6, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work;" vi. 23, "but the free gift of God is eternal life in Christ Jesus our Lord."

Gal. ii. 21, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ died for nought;" iii. 11-13. . . . "Christ hath redeemed us from the curse of the law . . .;" [See GRACE.]

4. It is Divinely *scientific*,—in this sense "being strictly a legal transaction." Christ is our ADVOCATE at the court of Heaven. Consequently, justification is granted through INFINITE WISDOM; it comes by him who is "the light of the world;" and, when received, it is an action sanctioned by the highest order of intelligence. It violates no law of the moral universe; its legality can never be challenged; Isa. liii. 11, 12, "*By his knowledge shall my righteous servant JUSTIFY many; for he shall bear their iniquities; . . . he hath poured out his soul unto death; he was numbered with the transgressors; he bare the sin of many, and made intercession for the transgressors.*" Conversely, (Jer. ix. 24), "Let him that glorieth glory in this, *that he understandeth and knoweth*

*me*, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the LORD." "And this is life eternal, that they *might know thee* the only true God, and Jesus Christ whom thou hast sent," Jno. xvii. 3. "Grace and peace be multiplied unto you *through the knowledge of God*, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge of him* that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that through these ye may become partakers of the divine nature," 2 Pet. i. 2-4.

5. "BEFORE GOD," it is instrumentally procured *only by faith in Christ*. "He that believeth not is condemned already, *because* he hath not believed in the name of the only begotten Son of God," Jno. iii. 18; "And by him *all that believe* are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 39. These two passages settle the question; with pleasure, however, we may notice many others:

Rom. iii. 21, 22, 27, 28, "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ

unto *all them that believe*, for there is no difference." "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law;" iv. 2-5 (6, 14, 15, 23-25), "For if Abraham were justified by works, he hath whereof to glory; *but not before God*. For what saith the Scripture? Abraham believed God, and it was counted unto him for *righteousness*,"—even long before he was circumcised. "Now to him that *worketh* is the reward not reckoned of *grace*, but of *debt*"—by whatever character the work may be described. "But to him that worketh not, but believeth on him that justifieth the ungodly, *his faith is counted for righteousness*," which here is the same as justification. Rom. v. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ;" "For Christ is the end of the law for righteousness to every one that believeth," and "With the heart man believeth unto righteousness." (x. 4, 10.)

Just as we *exalt works*, whether we mean water baptism or any other physical "obedience," so we necessarily *degrade* the GRACE of God in our justification and salvation. In some degree we thus nullify the prophetic and apostolic maxim—"The Lord our righteousness."

Gal. ii. 2, 19; iii. 11, 12, 21, 22, "But that no man is justified by the law in the sight of God is evident; for, 'The just shall live by faith;' and the law is not of faith; but, 'He that doeth them shall live in them.'" "If there had been a law given which *could* make alive, verily righteousness would have been of the law. Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe;" see also chap. v. 4. If we are in the realm of works for justification "before God," we are certainly thus far *not* in the kingdom of Divine grace. For, in all its parts salvation is "the gift of God," and is "not of works, lest any man should boast" (Eph. ii. 8, 9).

The "works" of a sinner as such are legal; the "works" of a Christian as such are evangelical. Every man is either a sinner or a Christian. There is *no possible medium* between the two positions. Hence, every attempt at "obedience" has either the legal or the evangelical characteristic. *Repentance* or contrition is a mental state, which prepares the heart to exercise *faith*,—and faith is an instantaneous act of the soul receiving Jesus Christ as its absolute Savior,—who also instantaneously transfers the believer from the realm of condemnation to that of justification.

6. Justification is *evidentially exhibited* "before men"

(Matt. v. 16) *by good works*, which are sure to follow. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore, by their *fruits* ye shall know them," (Matt. vii. 16-27).

Rom. iii. 31, "Do we then make void the law through faith? God forbid! Yea, we establish the law;" vi. 2, 14, 15, etc., "How shall we, that are *dead* to sin, *live* any longer therein?" Thus, the "royal laws" or "commandments" are our rule of life. "For sin shall not have dominion over you; for ye are not under law but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid! know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are* to whom ye obey?" etc.; viii. 3, 4, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

This teaching corresponds with such prophecies as Jer. xxxi. 33, 34, and its quotation in Heb. x. 16, 17,

"I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

No man's works will be Divinely acceptable until he has himself been placed upon Christ, the "Rock of Ages;" and "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,—every man's works shall be made manifest . . . by fire. If any man's work abide which he hath built thereupon, *he shall receive a reward*; if any man's work shall be burned, *he shall suffer loss*; but *he himself shall be saved*, yet so as by fire" (1 Cor. iii. 11-15).

Thus, we must understand that real evangelical faith is in the heart as a living and vitalizing principle, according to Jas. ii. 14-26. "Even so faith, if it have not works, is dead in itself"—it is a nonentity—it has only a *pretended* existence. "Show me thy faith *apart* from thy works [an impossibility], and I by my works will show thee my faith,"—a very reasonable proposition.

"If a man say he hath faith, but hath not works, can that faith save him?" This is a most impressive way of declaring that such a man has no real faith, "but deceiveth his heart and his religion is vain," (see i. 26). "If a brother or sister be naked, and in

lack of daily food, and one of 'you say unto them, 'Go in peace, be ye warmed and filled;' and yet ye give them not the things needful to the body,—what doth it profit?" Here the *absence of true faith* is pungently illustrated by the conscious presence of only a pretended charity.

ART. 41. KING. Throughout the Old Testament, in both its history and its prophecy, Christ can be discerned as the vigilant and omnific Ruler generally named JEHOVAH. Sometimes he assumed human appearance—as if in prophetic emblem; sometimes he manifested himself in the awful majesty of the I AM THAT I AM. He walked in Eden; he consoled our fallen representatives, and assisted them in making their first sacrifice, (Gen. iii. 21); he was a companion of Enoch, (Gen. v. 24); he personally instructed Noah; he conversed with Abraham on the plains of Mamre; he commissioned Moses from the BURNING BUSH on the summit of Horeb; he delivered the Israelites from Egypt; he guarded and fed his people in the wilderness; he promulgated the "fiery law" from the trembling crest of Mount Sinai; he parted the floods of the Jordan,—and he continued as successful "Captain" of the LORD'S hosts even after crossing the borders of Canaan.

Selections of passages representing him in his royal



authority are here subjoined: Gen. xlv. 10, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, or, 'till he come to Shiloh;' and unto him shall the obedience of the peoples be."

Num. xxiii. 19-21, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? . . . "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them . . . ." This, throughout, is a very fine passage,—as well as the similar ones by the same mysterious personage in chap. xxv.

1 Sam. xii. 12, . . . "Ye said unto me; 'Nay, but a king shall reign over us;'—when the Lord your God was your king." See Ps. ii. 6; v. 2; x. 16: "Yet have I set my king upon my holy hill of Zion;" "Hearken unto the voice of my cry, my King and my God . . . ;" "The Lord is King forever and ever . . . ;" "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty . . . the Lord of hosts, he is the King of glory," Ps. xxiv. 7-10; see also xxix. 10; lxxiv. 12; etc. In the Psalms, and in subsequent

prophecy, Christ as king is frequently personated by "*David*."

Isa. vi. 5; vii. 14; ix. 6, 7, ". . . Mine eyes have seen the King, the LORD of hosts;" "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel;" ". . . "Unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever;" xi. 1-10, "There shall come forth a shoot out of the stock of Jesse, . . . and the Spirit of the Lord shall rest upon him; . . . with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain [—the kingdom of Christ—]; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Isa. xvi. 5, "A throne shall be established in mercy, and one shall sit thereon in truth, in the tent of

David; judging, and seeking judgment, and swift to do righteousness;" xxii. 22, "And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open; compare Rev. iii. 7, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth;—and shutteth, and no man openeth."

Jer. x. 10, "The LORD is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation;" xxiii. 5, 6, ". . . I will raise unto David a righteous Branch, and he shall reign as King and deal wisely, and shall execute judgment and justice in the land;" "They shall serve the Lord their God, and David their king whom I will raise up unto them," xxx. 9; see also chaps. xxxiii. 1-12, 15-21; xlv. 18; Ezek. xxxiv. 24; xxxvii. 24, 25; Dan. ii. 44 and ix. 25-27.

Micah v. 2, "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting;" Matt. ii. 2, 4, 6, ". . . "Where is he that is born King of the Jews? . . . " "And 'that Jesus should die,' not for that nation only, but that also he should gather together *in one the children*

*of God that were scattered abroad*" (Jno. xi. 52). Mark this passage! God has witnesses among all nations.

Zech. ix. 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation," etc. Compare Jno. xii. 12-15, ". . . Blessed is he that cometh in the name of the Lord, even the King of Israel; and Jesus, having found a young ass sat thereon, as it is written, 'Fear not, daughter of Zion, behold, thy King cometh,' " etc.

1 Tim. vi. 14-16, "Keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ, . . . the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light unapproachable." Rev. xix. 15, 16, "And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God Almighty; and he hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

ART. 42. KINGDOM—"of heaven" is an expression sometimes used as descriptive of the gospel dispensation. It is used by Matthew only. Sometimes it designates the future state of glory. It is often the

same as the "kingdom of God." "The everlasting kingdom of our Lord and Savior Jesus Christ," (2 Pet. i. 11), means the "Church of the living God," from its beginning in Eden to the end of time, and on through all eternity, with the accessions of heaven itself. But see Luke xvii. 21, and Rom. xiv. 17, with Matt. vi. 33. None can be literally "born a king" without the previous existence of his kingdom. Hence, Isaiah says, "Unto us a son is given, and the government shall be upon his shoulders." "The key of the house of David will I lay upon his shoulders." He thus carried the symbol of power and authority which had long before existed.

"The increase of his government shall have no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever." "And he shall be for a glorious throne to his father's house; and they shall hang upon him all the glory of his father's house." (Isa. xxii. 23, 24).

In these declarations, the "government," "kingdom," "throne," "house," and "key" are all the same that had been handed down from long previous ages. The regular succession of stages in this "kingdom" is still further marked by the legal and royal relations of the son to his father. Hence, this "kingdom" and the Church are identical.

ART. 43. LAMB. We can have no reasonable doubt that, by Divine appointment, the lamb was used in sacrificial worship, even by the very first human family, and ever afterwards; see Gen. iii. 20; iv. 2, 4; xxii. 7, 8, "And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son; and he said, Behold, the fire and the wood, but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering; so they went both of them together."

In Ex. xii. 1-14, is given the origin or institution of the "Passover." This consisted principally of a slain lamb, perfect, sound, and not more than a year old—one for each family; it was enjoined to be kept as "a feast by an ordinance forever." The lamb was largely used in the sacrifices prescribed to God's ancient people. It is evidently the most suitable animal for this purpose. It is too the Scriptural type of meekness and innocence; it therefore impressively symbolizes Jesus Christ as the Victim slain for the world's redemption.

ART. 44. LAMB OF GOD. The paschal sacrifice directly typified our Lord, "For even Christ our Passover is sacrificed for us" (1 Cor. v. 7). "He is brought as a lamb to the slaughter" (Isa. liii. 7, with Acts viii. 32-35). "Then Philip . . . began at the

same Scripture and preached unto him Jesus." Hence also John says, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. i. 29). As, on that night when the destroying angel went through the land of Egypt, the blood of the paschal lamb sprinkled on the door-posts was a protection to the family within the house; so the blood of Christ, having been sprinkled upon our hearts, shall be a sure protection from Divine vengeance in that awful crisis when "the great day of his wrath" shall have come. THIS LAMB was *especially* furnished by the Divinity himself; his dignity is therefore acknowledged in heaven; he is invested with the attributes of God, and raised to the throne of universal empire.

Rev. v. 6-13, . . . "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" also xiv. 1-5. In Rev. xiii. 8, we read, "All they that dwell on the earth shall worship him, every one [even] whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world;" 1 Pet. i. 18-21, ". . . Ye know that ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world," etc.

Redemption is thus seen to be as “eternal” in “purpose” (Eph. iii. 11) with Omniscience as the act of creation itself. Our very BEING was involved in the *purpose pointing to Christ's incarnation*. Hence, it is only through Christ that we have our present existence, as well as a fair chance to secure eternal happiness. As every man is now responsible for his own everlasting destiny, so each accountable individual of our race, if we even were unfallen, would be subjected to such trial as should then be determined by infinite love and wisdom; “for Adam's obedience could have saved no one but himself.” We may therefore “rejoice in the conviction that we gain immensely more by union with Christ” as the “Lamb of God” “than we lose by our relation to Adam.”

“The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be that which is afforded by the fact that our Lord's death occurred during the festival.” Thus, according to the Divine purpose, and in obedience to the letter of the law, the true Lamb of God was slain at nearly the same time as “the Lord's Passover.”

ART. 45. LAW. Ceremonial laws may be modified at the discretion of the law-making authority. They may even be intelligently abrogated when the pur-



pose for which they were enacted has been accomplished. But RIGHT, in its claims upon us, is eternal and immutable. Therefore, the *moral law*, which is an expression of what is right as based in the nature of Deity and of his creatures, and develops itself from their relations to him and to one another, must be forever unchangeable. It was accordingly impressed at creation upon the heart of man, and was solemnly proclaimed by the Lord himself at Sinai. [See ART. 40.] This law is perfect (Psa. xix. 7-11), perpetual (Matt. v. 17, 18), holy, just, and good; not carnal, but spiritual (Rom. vii. 12, 14), and is exceedingly broad (Psa. cxix. 96).

ART. 46. LIFE. As a descriptive epithet of proffered immortality, we have in the Scriptures such expressions as "Tree of life," (Gen. ii. 9; iii. 22; Rev. ii. 7; xxii. 2, 14); "Bread of life," (Jno. vi. 35, 51); "Way of life," (Psa. xvi. 11; Acts ii. 28); "Water of life," (Rev. vii. 17); and "*Crown* of life," (Jas. i. 12; Rev. ii. 10), "which the Lord hath promised to them that love him," and which seems to imply a special reward for faithful obedience under trying circumstances.

Christ is the author and sustainer of all created existence. "In him was life; and the life was the light of men" (Jno. i. 4). "For as the Father hath

life in himself, so hath he given to the Son to have life in himself;” “All things were created by him and for him; and he is before all things, and by him all things consist” (Col. i. 16, 17, with Jno. v. 26).

“Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live,” (Jno. xi. 25); “The first man Adam became a living soul; the last Adam became a life-giving spirit,” (1 Cor. xv. 45); “God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life,” (1 Jno. v. 11, 12.)

“The just shall live by his faith,” because by it he is eternally united with the Fountain of life: “Because I live ye shall live also,” (Jno. xiv. 19). “I am crucified with Christ,—nevertheless, I live,—yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me,” (Gal. ii. 20). “Your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory,” (Col. iii. 3, 4). “Whatsoever ye do, work heartily as unto the Lord,” therefore, “knowing that from the Lord ye shall receive the recompense of the inheritance,” (vs. 23, 24).

ART. 47. LIGHT—whether material, intellectual,

or spiritual—is a blessing that is extremely important. As, in the highest sense, Jesus Christ is the light of the world, so those who reject him must walk on in spiritual darkness. This condition will necessitate their ultimate destruction. But those who follow him will have the light of life, and all intellectual and moral light will eternally corroborate and accord with their happy situation.

Psa. xxvii. 1, "The Lord is my light and my salvation;" "The path of the just is as the shining light, that shineth more and more unto the perfect day," (Prov. iv. 18). Isa. xlii. 5-7, 16, ". . . I, the LORD, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." See xlix. 6-8, ". . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth . . .;" lx. 19, 20, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be

unto thee an everlasting light, and thy God [shall be] thy glory. . . .”

Mal. iv. 2, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” Matt. iv. 16, “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

Jno. i. 4-9, John came “to bear witness of the Light, that all men through him might believe. . . . That was the true Light which lighteth every man that cometh into the world;” iii. 19-21, “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;” viii. 12, “Then spake Jesus again unto them, saying, I am the light of the world, he that followeth me shall not walk in darkness;” ix. 5; xii. 35, 36, 46, “. . . While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me should not abide in darkness.” See Acts xiii. 47.

2 Cor. iv. 4-6, “For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Eph. v. 8, “Ye were sometime darkness, but now are ye light in the Lord; walk as children of light;”

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption," etc. Col. i. 12-14.

1 Jno. i. 5-7, "If we walk in the light, as he is in the light, we have fellowship one with another," etc. Rev. xxi. 23; xxii. 5, "The Lamb is the light" of heaven; "And there shall be no night there."

ART. 48. LOVE. This term is given as a descriptive epithet or designation of the Deity. The Divine principle or essence is infinite; and it dispenses the radiance of joy and the elements of sweetness to sensitive and intelligent creatures throughout the universe. See Jno. iii. 14-16, etc. Conversely, there has never been a time since the days of Adam when men were not required to love God with all their hearts, and their neighbors as themselves. (Matt. xxii. 37-40.) Neither more nor less can ever be demanded of them by the Divine government. This then is fulfilling the law, Rom. xiii. 10; this also fulfills the demands—is the sum total, the immutable essence—of Christianity itself. Therefore, Christianity is as old as the world, and though it has passed through various stages in its progressive development, yet its princi-

ples have in some form been always inculcated upon mankind.

ART. 49. LYDIA. Acts xvi. 14, 15, 40. She may have been only a proselyte to the Jewish religion,—she appears to have been one of God's true worshippers, "that were scattered abroad," (Jno. xi. 52), even before she had heard the apostles. Her "heart the Lord opened, to give heed unto the things which were spoken by Paul;" of course this was before her baptism; so it is with others. The narrative shows that her children, however small, must also have been baptized.

ART. 50. "MANIFESTATIONS" (1 Cor. xii., xiii., xiv.) are spiritual and miraculous gifts, bestowed for edification, and in part as the propagating power of Christianity. The Holy Spirit is the agent who begins, carries onward, and completes every work of true religion.

About fifteen specifications of spiritual gifts are indicated in the chapters above mentioned. Some of them are not considered as "miraculous;" but all of those which we count as "miraculous" had been promised by the Savior. Mark xvi. 17, 18, "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with

new tongues; they shall take up serpents; and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

The Holy Spirit made his manifestations or distributed his gifts to each person severally according to the Divine will—not bestowing all of them upon one person, nor at all times the same gift upon the same individual—as distinct from his natural endowments. "The source of all these miraculous powers was the *charism of faith*," Matt. xvii. 20; 1 Cor. xii. 9, and xiii. 2. "This must of course be distinguished from that disposition of faith which is essential to the Christian life." Among these "gifts" inspiration classes that of *healing* and that of *tongues* with the talent for administrative usefulness and the faculty of government.

Compare here the impressive account in Num. xi. 24-29, of parallel manifestations: "And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people - . . . and the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass that, when the Spirit rested upon them, they prophesied, and did not cease. . . . And Moses said, Would God that all the Lord's people were prophets,

and that the Lord would put his Spirit upon them !” With regard to the *gift of tongues*, from the notices of it in Scripture there is much difficulty in fully understanding its nature.

1. “It was not a knowledge of foreign languages.” “We never read of its being exercised for the conversion of foreign nations, nor for that of individual foreigners, except on the day of Pentecost;” and even on that occasion the foreigners present were all Jews or Jewish proselytes, and most of them must have understood the Hellenistic dialect.

2. “This gift was the result of a sudden influx of supernatural inspiration which came [in some instances] upon the believer immediately after his baptism” “in the name of Jesus” as the Christ, Acts ii. 38; “and it recurred afterward at uncertain intervals.” This mooted verse in part is thus easily and satisfactorily explained.

3. While under its influence, the soul “was rapt into a state of ecstasy by the immediate communication of the” Holy Spirit. Thus the believer was constrained by an almost irresistible power to pour forth in words his feelings of thanksgiving and rapture; yet the words which issued from his mouth were not his own; he was even usually ignorant of their meaning. Paul desired that those who possessed this gift should not be suffered to exercise



it in the congregation, unless some one present possessed another and subsidiary gift called the *interpretation* of tongues. By this the ecstatic utterances of the former might be rendered available for general edification.

ART. 51. MARRIAGE-SUPPER. Matt. xxii. 2-14, and Rev. xix. 7-9: "The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. . . . Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy: Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, . . . and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? and he was speechless. . . ."

From very high authority we learn that "it was customary for the man who made a wedding feast to provide wedding garments for those whom he invited. If they would not come, or if they did come but would not put on the wedding-garment, it was a great dishonor to the master of the feast."

THE RIGHTEOUSNESS OF JESUS CHRIST, received through FAITH alone, is the *only garment* which will be worn by the saints at the marriage-supper of the Lamb. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. . . . Blessed are they which are called unto the marriage supper of the Lamb. . . ."

Compare now Isa. lxiv. 6, and lxi. 10: ". . . All our righteousnesses are as a polluted garment; and we all do fade as a leaf; and our iniquities, like the wind, take us away;" "I will" therefore "greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels."

ART. 52. "MODE." This word is here used principally in reference to ("the action" of) baptism. But "action" should be in the *plural*, if we thus include "immersion" with its necessary "emersion" as *parts* of this ordinance. For, if baptism commemorates the "burial" of Christ, it cannot also com-

memorate his *resurrection* without including *two* "actions;" these two "actions," moreover, are to each other directly antagonistic in their meanings. It would indeed confound us, for a word thus to have but one meaning, and yet absurdly include two meanings which are diametrically opposite. Such cannot be. Hence, the word "action" will not at all serve as a retreat from the dilemmas with which, by their use of the word "mode," some immersionists have forever embarrassed their own arguments.

All immersionists fully agree with us that baptism is a Christian *ordinance*; then, it surely must consist in something more than the mere manner of its performance, as a substance and its shadow cannot be identical. So, if the word "baptize" suggests *mode*, it must also principally express something that is essentially superior to mode. This "something" is the *substance*—the essential reality—of the ordinance. Baptism by the Holy Spirit is likewise a greater reality than the mode of its performance.

We all know that "the Lord looketh upon the heart," and not merely upon the outward appearance or performance (1 Sam. xvi. 7). Still, everything should be "done decently and in order;" and a Scriptural mode of baptizing is better than any other, while it may not be absolutely essential to the validity of the ordinance.

Legal forms are not always essential to legal and moral obligations. An oath is binding whether or not administered by a regular magistrate. If the Lord's Supper be conscientiously received, does not this simple fact demonstrate the true obedience of the recipient? Must he take just so much bread and a measured quantity of wine in order to render his observance of this ordinance acceptable? Must he also be in a prescribed posture, reclining as the disciples did when the Lord instituted this sacrament? None contend for these notions,—yet why not, if we make one definite physical action the essential thing in water baptism?

Must the preacher be seated while discoursing? This was the attitude of the Savior on the mount and at other places; was he not in these cases our model, if mere physical action or position has any intrinsic value or importance in our religion? But sitting was not always his posture in teaching; neither did he every time heal the afflicted in the same manner. Did he indeed perform any two miracles with precisely the same formula? Are not his methods indescribably manifold?

The government of God, in relation to free agents, is purely moral; and hence the validity of an ordinance depends not on any outward circumstance, but on the knowledge, will, and intention of the recipient;

and, for the same reason, its religious potency depends upon his faith, while its subsequent value to him consists in the effects it produces on his mind and conduct.

If man is a free agent under moral government, he is to be rewarded or punished according to his *own* works, springing from his own will, purpose, and intention,—and not according to the conduct of others. Therefore, when he receives baptism, his act is right or wrong according to his own will, purpose, and intention, and *not* according to the will, purpose, and intention, or any outward action and circumstance of the man who administers to him this ordinance.

Also, as a man is not required to baptize himself, and as he is accountable for only his own conduct and purposes, so water baptism cannot be any “condition” in order to his eternal salvation. No escape from this logic can be found.

ART. 53. MOSES *and all the prophets* claim to give the precise words of the Lord: Ex. iv. 10-16, “. . . I will be with thy mouth, and teach thee what thou shalt say.” . . . “I will be with thy mouth, and with his mouth [Aaron’s], and will teach you what ye shall say. . . .” Hence, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it that ye may keep the commandments of the Lord your God,” Deut. iv. 2; see also xii. 32;

xxix. 29, “. . . That we may do all the words of this law.” Compare 2 Sam. xxiii. 1-3, “. . . The Spirit of the Lord spake by me, and his word was upon my tongue; the God of Israel said, the Rock of Israel spake to me,” etc., with Psalms. xii. 6; xviii. 30, and Prov. xxx. 5, “Every word of the Lord is tried,” “as silver in a furnace of earth, purified seven times;” hence, “his way is perfect.”

Isa. i. 10, “Hear the word of the Lord;” xl. 8, “The word of our God shall stand forever,” (see 1 Pet. i. 25). Jer. i. 6-9, “. . . Then the Lord put forth his hand and touched my mouth; and the Lord said unto me, Behold, I have put my words in thy mouth.” Ezek. i. 3, 4, “The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.” (Dan. ix. 12; xii. 9.)

The passages quoted are corroborated by the statements in Hos. i. 1, 2; Joel i. 1; Amos iii. 1; Obad. i; Jonah i. 1; Micah i. 1; Nah. i. 12; Hab. ii. 2; Zeph. i. 1; Hag. i. 1, 2; Zech. i. 1, 3; and Mal. i. 1, “The burden of the word of the Lord;” and we find twenty-four times in his four short chapters the declaration, “Thus saith the Lord,” as if God foresaw the contempt which some moderns wish to put upon the Old Testament especially, and he would thus

vindicate his insulted majesty. "The same form of expression, or language of similar import, is found hundreds and even thousands of times in the Old Testament," occurring indeed on "almost every page, sometimes introducing a few verses, sometimes commencing a chapter or series of chapters, purporting to give the very words which God commanded his servants to deliver."

Ezra ix. 4; x. 3, "Then were assembled unto me every one that trembled at the words of the God of Israel," etc., with Isa. lxvi. 2, and lv. 10, 11: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word;" "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Hence, when teachers "speak not according to this WORD"—the law and the testimony—"it is because there is no light in them," (Isa. viii. 20). We should never forget that "the Scriptures cannot be broken" (Jno. x. 35), but "endure forever." Consequently, even in the New Testament are given about 300 direct quotations from the Old, besides more than 500 other

distinct allusions, thus making over 800 authoritative references and citations, our Lord Jesus Christ himself having quoted from nearly every book in the Old Testament.

ART. 54. NAAMAN,—2 Kings v. 10-14. The Hebrew word *rachats*—"wash," "rub,"—is here used in verse 10, while *tabal*—"moisten," "besprinkle"—is used in verse 14. "Clean" is the object desired, and it is expressed by *taher*. In the Septuagint we have *louō* in verse 10 for "wash," and *baptizo* in verse 14 for *tabal*, which our translators have in the Authorized Version rendered "dipped."

Nevertheless, as Elisha had said, "Go and *wash* in Jordan seven times, and thou shalt be clean," there is neither consistency nor necessity for supposing that Naaman went and plunged himself seven times into the river. But we are intelligently demanded to believe that he rather reluctantly made a sevenfold application of the water to his person. Thus Jerome understood the text, rendering it, "*Lavit in Jordane*," "he washed in the Jordan." As *cleansing* was the object, and *wash* (not "dip") was the direct command, we cannot be justified in presuming unnatural conduct in this Syrian officer.

The Peshito Syriac version, made in the apostolic age, gives (in verse 14) *secho*—"wash"—a word that



never means "dip," or "immerse;" but, primarily, it means "to pour." It is used in the ancient Targums where Joseph "washed his face," (Gen. xliii. 31).

Compare Ezek. xvi. 9, "Then *washed* (*rachats*) I thee with water; yea, I thoroughly *washed* away thy blood from thee," etc. It is thus rendered more than 50 times, and is used in Job ix. 30, and xxix. 6, "If I *wash* myself with snow water," etc., "When I *washed* my steps with butter," etc.

In Leviticus and Numbers this word (*rachats*) is translated "bathe" in eighteen instances. But while the word never means "immerse," this "bathing" was always done outside the camp, and was for *actual cleanliness*, and never intended as a religious or ceremonial performance.

ART. 55. "NAME." Men baptize into the name of Christ, and not into Christ himself; this can be done by the Holy Spirit only, 1 Cor. xii. 13. We here present a list of passages in the Old Testament showing that the *name* of the LORD JEHOVAH was then just the same in its religious potency as now with a Greek form it possesses in the New Testament:

Gen. iv. 26; xii. 8; xiii. 4; xxi. 33; xxvi. 25; Ex. iii. 13-15; vi. 3; xx. 7, 24; xxxiii. 19; xxxiv. 5, 14; Lev. xviii. 21; xix. 12; xx. 3; xxi. 6; xxii. 2, 32; Deut. xii. 21; xiv. 23, 24; xvi. 2, 6, 11; xviii. 5, 7, 19,

20, 22; xxi. 5; Josh. ix. 9; 1 Sam. xvii. 45; xx. 42; 2 Sam. vi. 2; 1 Kings iii. 2; v. 3, 5; viii. 16-20, 29, 41-48; 2 Kings v. 11; xxi. 4, 7; 1 Chron. xvi. 2, 8, 10, 29, 35; 2 Chron. vi. 5-9, 24, etc.; Neh. i. 9; ix. 5, 10.

Psa. xxiii. 3, "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake;" xxv. 11, "For thy name's sake, O Lord, pardon mine iniquity; for it is great;" xxxi. 3, "Thou art my rock and my fortress; therefore, for thy name's sake lead me and guide me;" xxxiii. 21; lxxix. 9, "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake;" cvi. 8, "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known;" cix. 21; cxliii. 2, 11, etc.

Prov. xviii. 10; xlviii. 1, 2, 9, "For my name's sake will I defer mine anger," etc.; 1. 10, "Let him trust in the name of the Lord, and stay upon his God;" lxvi. 5; Jer. xiv. 7, 9, 21, 39; Joel ii. 26, 32; Zeph. iii. 9, 12; Zech. xiii. 3, 9; Mal. ii. 5; iii. 16; iv. 2.

Numerous passages equivalent to these have been here omitted. Notice especially such as Isa. xliii. 25, and xlv. 22, "I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins;" and connect these and others similar to them with the words "pardon" and "forgive"—so frequent in the Old Testament—and we have *profusely* and

*clearly* preached to us repentance, faith, and the remission of sins in the very same *Divine Name* and manner as these doctrines are presented to the world throughout the New Testament.

ART. 56. NOTES, *general*. (1) *Covering* with water is a Bible method of destroying. (2) No Christian father of the first 300 years cites Rom. vi. 4, as *water* baptism. (3) No *baptisteries* until the *third*, and no *immersions* on record in Church literature till the *fourth* century after Christ, can be shown.

4. If John the Baptist, in a ten-months' ministry, needed so "much water" *for immersions*, what in at least 60 years must have been the demand created by all the apostles and evangelists! But on this point the New Testament is silent.

5. If *im-mersion into water* signifies baptizing *into* the name of the Trinity, why does not the *e-mersion* of the subject signify his coming *out* of the triune name and thus nullify his baptism?

6. In Lev. xiv. 7, 8 (51-53), a person is sprinkled with blood seven times, and is then pronounced "clean;" and yet, after this, he is again "washed" with water. Now compare Heb. x. 22, "Let us draw near to God with full assurance of faith, having our *hearts sprinkled*—'cleansed'—from an evil conscience, and our bodies *washed* with pure water,"

bearing in mind that sprinkling and pouring are the Bible terms for washing.

7. In the Westminster Assembly, held in 1643, *dipping* was not accepted, with *sprinkling* and *pouring*, even "as an allowable mode." "On this question the Assembly appeared to be equally divided; but, upon a more exact scrutiny, it was ascertained that there was a majority of one against inserting this word *dipping*, "and it was left out." ("Westminster Assembly of Divines," p. 93.)

8. The first place where the Hebrew word *tabal* is used we find in Gen. xxxvii. 31, where it is properly translated "sprinkled" by the Peshito or great Syriac version. Psal. li. 7, in Greek, Syriac, and Latin, reads thus: "Sprinkle me with hyssop," etc.

Ezek. xxii. 24, reads thus in the Syriac: "Thou art the land that is not baptized (*tzeva* or *tseba*); no, upon thee the rain has not fallen." And Psal. vi. 6, is rendered, "My couch have I baptized (*tseba*) with my tears." The same word occurs in the Chaldee of Dan. iv. 33, and v. 21, "And his body was baptized (*tesba*; GREEK, *ebaphe*, from *bapto*) with the dew of heaven." This verse Jerome translates in the Vulgate (A. D. 380): "And his body was sprinkled with the dew of heaven."

Luke vii. 38, 44, thus in Syriac, the probable vernacular of our Savior: "Simon, into thy house I

came; water upon my feet thou gavest me not, but she with tears my feet hath baptized."\* This is an impressive rendering.

9. From Matt. xi. 11, we learn that no prophet was greater in dignity or more honorable in employment than John the Baptist; yet the least teacher under the gospel dispensation has higher privileges than John, and can more fully proclaim the truths of Christianity. Then, if immersionists wish to "arrest our inferences from the law and the prophets, to which Christ and his apostles" continually appealed, they should set us an example by never again going to John in Jordan (the last of the prophets under the law) in order to prove immersion,—an operation, too, which was not authorized by even the Mosaic ritual.

10. In Eph. v. 26, it is the Church which is "washed"—not the sinner—"by the laver of water in the word;" John xv. 3, "Now ye are clean because of the word which I have spoken unto you;" Jas. i. 18, "Of his own will he brought us forth by the word of truth;" "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from a clean heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth for ever," 1 Pet. i. 22,

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\* See Ditzler on Baptism, p. 320.

23. Thus the word of God is the seed, the living truth, the means—but not the life-giving Agent; that is no other than the Holy Spirit. “The sower soweth the word,” Mark iv. 14–20, and Matt. xiii. 18–23.

ART. 57. NOTES ON I COR. VII. 14. Neander\* says that we find in this verse “the fundamental idea” by which “infant baptism” must be justified in order to agree with Paul’s sentiments. Still, Neander is not everywhere self-consistent.

The words *sanctified*, *unclean*, and *holy* which the apostle here introduces, are plainly used technically in their ecclesiastical sense, and are borrowed from the Old Testament. He evidently means that children of unbelievers, like other children, inherit under their parents, and “cannot stand among the believing and obedient worshipers of God while they remain as integral parts of families who do not believe;” and that all children having but one believing parent inherit with that parent “on the ground that the competency of the believing parent more than counterbalances the incompetency of the unbelieving.” “Then, the believing parent has more power to introduce his children into the community of believers than the unbelieving has to exclude them.” This certainly is right.

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\* See “Planting of Christianity,” Vol. I., p. 165.

"Infants have always been members of the same civil and ecclesiastical communities of which their parents are members; and Paul declares that the principle still prevails in the Christian Church; and consequently, where only one of the parents is a believer, the children are 'holy' in the sense that they are members of the community" called the "*hagioi*"—the visible saints. But now, "by the gift of Jesus Christ, baptism belongs to all the '*hagioi*'"—the holy; "and infants of believers, in the proper right of a single parent, are expressly called 'holy,' and are decided by inspired authority" as belonging "to the community of 'saints;'" they are therefore in the same right entitled to baptism as all other members of the same community."

So, although the law of *circumcision* has been abrogated, yet the *principles* on which it was based,—the spiritual truths or facts of which it was once the seal, and the privileges which it then guaranteed, have never by inspired authority been even in the least nullified or ignored. Now consider Matt. xviii. 1-5; Mark ix. 37; Luke ix. 48, "Whosoever shall receive one such little child"—"one of such children"—"this child"—"*in my name, receiveth me,*"—he has my approbation and acceptance. But how is it possible to "receive such little children in his name" except by baptism or recognizing their baptism?

ART. 58. NOTES ON THE PSALMS. They "were composed by at least ten different writers." "They were the Hebrew hymn book." They "represent Christ as the human and also the divine Messiah," "as priest, and as prophet, and as king," "as the lowly, suffering one," and as the one crowned over all and eternally triumphant. "Some of the Psalms refer to Christ directly, some prophetically, and some only typically. Some speak of his person, some of his work, and some of his kingdom." They all show the spiritual life in the man who finds rest by laying hold of the divine faithfulness. Many of them are remarkable for the clearness with which they set forth Christian doctrines, and for their strength, pathos, and beauty in delineating the person and work of the Redeemer and the progress of his kingdom.

From the Psalms are numerous citations in the New Testament. Compare *Psa. ii.* with *Luke xix. 14*, and *Acts iv. 25-28*; *Psa. xvi. 10*, with *Acts ii. 25-28, 31*; *Psa. xxii. 1-16*, with *Matt. xxvii. 35-46*; *Jno. xix. 23, 24*; *Psa. xl. 7*, with *Heb. x. 5*; and *Psa. xli. 9*, with *Jno. xiii. 18*; *Psa. xlv. 6, 7*, with *Heb. i. 8, 9*; and *Psa. l. 7-14*, with *Acts xvii. 25*; *Psa. lxviii. 17, 18*, with *Acts vii. 53*; *Gal. iii. 19*; *Eph. iv. 8*; *Psa. xc. 12*, with *Matt. iv. 5-7*; and *Psa. xcvi. 7*, with *Heb. i. 6*; *Psa. cii. 20*, with *Heb. i. 10-12*; *Psa. cix. 6, 14*, with *Acts i. 16-30*; *ii. 30*; *Luke xi. 49-51*; *Psa. cx. 1-4* with



(Matt. xxii. 14) ; Heb. v. 6, and vii. 17 ; Psa. cxviii. 22, with Matt. xxi. 42 ; Acts iv. 11 ; etc.

David, the principal author of the Psalms, " was the divinely constituted head of Israel, the visible Church of God, and was an eminent type of Christ " in various respects.

ART. 59. OBEDIENCE. Doing things which God has not required cannot be religious obedience. God accepts no service or worship which he beforehand has not required or regulated. Unauthorized teachings, devotions, or oblations incur Divine disapprobation. Deut. xviii. 20, " The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." See also Jer. xxviii. 15-17.

Saul received a fearful denunciation for presuming to fill the priestly function : " Samuel said to Saul, Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which he commanded thee ; for now would the Lord have established thy kingdom upon Israel forever ; but now thy kingdom shall not continue," etc. (1 Sam. xiii. 8-14.)

All merely formal or physical acts of worship—those done without divine authority or devotional sincerity—were everywhere totally repudiated even

under the old dispensation. Psa. li. 16, 17, "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?" (Mic. vi. 6-8.)

Compare Isa. xxix. 13, with Matt. xv. 8, and Jno. iv. 23, 24: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me;" "The true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him," and there is no such worship without this antecedent seeking by the Diety. "God is a Spirit; and they that worship him must worship in spirit and in truth," or be unacceptable.

Any outward action, performed merely as a stipulation in order to the remission of sins, necessarily comes directly under the class of legal merit, or works, so utterly repudiated by the gospel dispensa

tion ; for all our religious deeds are either legal or evangelical, while also we have no Scriptural warrant to consider "baptism" and "obedience" as synonymous expressions.

We see, therefore, that baptism with water can be received by an adult in an acceptable spirit only when it is done as an act of loving obedience to the Lord Jesus Christ. In such a spirit, too, it will always be acceptable to him ; and those who love him will be obedient. Luke vi. 46, "And why call ye me Lord, Lord, and do not the things which I say?" Jno. xiv. 15, 21-23, "If ye love me, keep my commandments;" "He that hath my commandments and keepeth them, he it is that loveth me." . . . "If a man love me, he will keep my words. . . ."

1 Jno. ii. 3-6, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected ; hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk even as he walked." [See LAW, etc.] These passages teach what James ii. means, and enforce Christ's statement, "By their fruits ye shall know them."

ART. 60. OFFERING, or *sacrifice*,—by its universal prevalence, is shown to have been of primeval origin. This fact likewise demonstrates that the feeling of the necessity for a divine propitiation was and is everywhere deeply rooted within the consciousness pervading our common humanity.

In the Levitical economy, offerings taken from the animal kingdom were arranged in four classes :

1. The *burnt sacrifices* were animals slain, the blood of which was sprinkled upon the altar as an atonement or “covering” for sin ; and the pieces of these animals were wholly consumed by fire.

2. The *sin offerings* were presented by the high priest for himself, for a ruler, or for a private person.

3. *Trespass offerings* were presented in cases where some special trespass had been committed, or a defilement incurred.

4. *Peace offerings* were sacrifices in the nature of thanksgiving for mercies received, consisting of the usual bleeding victims, with various appendages, or accompaniments.

Those sacrifices which were taken from the vegetable kingdom were designated meat offerings, drink offerings, heave offerings, and freewill offerings—also four classes. The regulations prescribed for these sacrifices are principally given in Leviticus, and the

grandest exposition of this book is contained in the Epistle to the Hebrews.

All the Mosaic sacrifices were typical of facts or truths now more clearly seen in the Christian dispensation. They were likewise fitted to impress the worshipers with a sense of God's holiness and their own sinfulness, while they showed the necessity for a divine and complete atonement in order to human redemption. Moreover, these offerings impress us with a sense of our dependence upon God, and of the hearty gratitude due him for the countless benefits of his providence, and for the unfathomable riches of his grace in Christ Jesus.

The two goats, Lev. xvi., constituted one offering, and were specifically typical,—the one whose blood was sprinkled "upon the mercy seat" indicating Jesus Christ as "the lamb slain," and the one sent into the wilderness, bearing away the sins of the people, signifying our risen and living Redeemer, "who was delivered for our offenses and was raised again for our justification." (Rom. iv. 25.)

ART. 61. "ONES,"—*seven spiritual or divine*, Eph. iv. 4-6: This number, often found in Scriptures, is associated with the idea of completeness or perfection, "probably with a reference to God's ceasing on the seventh day from the work of creation," Gen. ii. 2.

Paul beseeches the Ephesians to walk in a manner worthy of the vocation wherewith they were called, "with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." This exhortation corresponds with the Savior's prayer, Jno. xvii. 20-24, and with Phil. ii. 1, 2, and 1 Pet. iii. 8, etc. He next gives a chain of reasons why we should be of "one mind," "having the same love" and "compassion one for another":—

1. "The body" of Christ—the church—is one; and there never has been but this one church—"the whole family in heaven and earth."

2. "One Spirit"—the third person in the holy Trinity—is for us all the exclusive sanctifying agent and comforter.

3. The Lord our God—Jesus Christ—is for all the same Savior and Redeemer,—thus "one fold and one shepherd" are made manifest.

4. "One faith"—in some respects "the gift of God"—is the embodiment of our spiritual life, being the exclusive medium of our receiving Christ's righteousness.

5. "One baptism" by the Holy Spirit must characterize every true Christian; 1 Cor. xii. 13, "For by one Spirit are we all baptized into one body, . . . and were all made to drink of one Spirit;" see also

Gal. iii. 26, 27, "For ye all are the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." By a *creature* we can be baptized only into the *name* of Christ—not into himself. Now, this baptism *must* be spiritual, else it would not correspond with the *other* points here enumerated.

6. We all have the "one hope"—of salvation—which, "as an anchor to the soul, is both sure and steadfast and entering into that which is within the veil"—"the hope laid up for us in heaven"—"which is Christ in us the hope of glory." (Heb. vi. 19; Col. i. 5, 27.)

7. We pray to "one God and Father of all, who is above all, and through all, and in us all." But unto every one of us as individuals and members of his spiritual body, the Church, grace is given according to the measure of the gift of Christ.

"Wherefore he saith, When he ascended up on high he led captivity captive and gave gifts unto men;" "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the *edifying* of the 'body' of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, . . . the fulness of Christ; that we may be

no longer children, . . . carried about with every wind of doctrine, . . . ; but speaking the truth in love, may grow up in all things into him, who is the head, even Christ,—from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in the measure of every part,—marketh increase of the body unto the building-up of itself in love," (verses 8, 11-16.)

We here have a list of *gifts*, parallel to the "manifestations" in 1 Cor. xii., with the grand *purpose* specified for which they all were bestowed, "For the body is not one *member*, but many" in one vast temple.

Thus, we see that the glorious TRINITY, with his TRIAD of *graces* bestowed, and the spiritual "manifestations," in order to building up the ONE CHURCH, are consecutively indicated in this precious argumentative exhortation. What God *has done* argues here what Christians *must do*.

ART. 62. ORDINANCES—in the church are sometimes with us partially represented by the word *sacraments*. When thus designated, by the generality of Protestants, they include only baptism with water, and the Lord's Supper.

We may justly consider them as representing



mutual “pledges” between the divine and the human party in making an “everlasting covenant,”—the one binding himself to grant eternal salvation, and the other swearing to his Savior faithful allegiance forever. They serve also to keep the church distinctly before the eyes of the world.

ART. 63. PASSOVER. This was an exceedingly impressive ordinance or institution. Compare Ex. xii. 3, 6, 20, 21, 47 with Jno. vi. 48-58 and 1 Cor. v. 7.

This ordinance solemnly pointed forward in time to our bleeding Redeemer—“The Lamb of God that taketh away the sin of the world,”—“passing over” our guilty souls in the day of vengeance, having once “covered” our sins from his sight forever.

This religious festival is (in Lev. ix.) again commanded, with various regulations,—making its observance imperative, and having “one ordinance, both for the stranger and for” the native Israelite; [See EUCHARIST.] But, like the Lord’s Supper, the Passover was so characterized and ordered that it was not to include infants as participating.

ART. 64. PENTECOST—was first celebrated on the fiftieth day after the first Passover. The law was then given at Sinai amid fiery demonstrations.

As a festival, “the Pentecost was the Jewish har-

vesthome, and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen "by the LORD for his name,—as they brought a free-will offering of their hand to Jehovah "according as" he had blessed them, (Deut. xvi.)

The typical significance of this festival is made known by the events recorded in Acts ii. The Pass-over just preceding had been marked by the sacrifice of the true Paschal Lamb; and the Pentecost occurred on the first day of the week—a Christian Sabbath.

As the Israelites assembled before Sinai, so representative disciples were in Jerusalem, "waiting for the promise of the Father." Again there was a wonderful shaking, and the Almighty again descended from heaven in fire, to pour forth that Holy Spirit whose power produced the spiritual harvest, of which our Lord had long before assured the disciples.

Just as Sinai witnessed the finishing steps in developing the Jewish nationality, amid thunders and lightnings, so this Christian Pentecost introduced to earth the fact of the celestial recognition of the man Christ Jesus as the King of Glory; and it witnessed in the fiery tongues a plenitude of power, and the full equipment of the church to conquer the world.

ART. 65. PETER—was the ablest speaker among those who preached the gospel immediately after the ascension of their Master. He also was first in expounding to Jews and their proselytes (Acts ii.)—and finally to Gentiles (Acts x.)—some of the wonders in the economy of salvation, and was first in unfolding the truths of prophecy as then fulfilled by events in the new dispensation. He is thus shown to have been the *leading speaker* among the early disciples.

But he had no *authority superior* to that of his apostolic brethren. What the Savior said to him in Matt. xvi. 19, about the “keys,” is in chap. xviii. 18 substantially spoken to all the apostles. Peter is shown to have possessed no pre-eminence except, like Moses, *in his having a family*, and perhaps in his superiority, with his extraordinary zeal, ability, and promptness in speaking and acting upon every possible occasion.

The word “keys” must signify in his case the inspired courage and explanatory power which he so triumphantly exhibited in “opening” the mysteries of the new dispensation. Paul considered *himself* “not a whit behind the very chiefest apostles” (2 Cor. xi. 5); and in some respects he seems to have surpassed and overshadowed even Peter himself; compare Gal. i. and 2 Pet. iii. 15.

ART. 66. POUR *and* SPRINKLE *against* IMMERSE. The significations of these two first words are not with us very generally distinguished. But a difference exists between them. "*Pour*" denotes—especially it did anciently—a washing *and* a call or consecration to some duty or office; "*sprinkle*" was—and is—indicative of an action *or* a state, implying innocence, a real cleansing, or a ceremonial purification. With us, in baptism, the meanings of both these words are commonly blended. POUR and its cognates occur in the Scriptures about 150 times—though not always with the ritual significations; SPRINKLE, in different grammatical forms, we find over 60 times in the Bible—and sometimes it seems to be a *peculiar* symbolic action and void of its common ritual meaning. The original languages positively require these words in all our translations.

But IMMERSE is not a Bible word—it never occurs in the duly authorized versions of the sacred volume,—it is not anywhere required, or even justified by the originals.

"Immersion" is so far from implying cleansing or washing—which all know *baptism* indicates—that there is no necessary connection between the two ideas. It does not even imply any particular element. It as often applies to things *unclean*, or *distressing*, as to any other condition or fact, and it nowhere

includes the idea of innocence or holy consecration. "Hence, in many languages, *immerse* means *contaminate, defile, or make filthy.*" The primary idea of "*tama*"—(Hebrew for *unclean, defile*, which occurs in Lev. v. 3, xxi. 4, Hos. ix. 4, and nearly 100 other places)—is that of *immersing*.

Ancient words, therefore, that properly and strictly meant "immerse," are in our lexicons not defined by "wash," "cleanse," or "purify." So, likewise, "in various ancient languages, and especially in all those in which the Bible was written or translated, the proper words for *wash* or *cleanse* never mean *immerse*,"—but they do usually signify "moisten" and "sprinkle," as by falling rain; or, "pour" and "shed forth," as in the case of water dropping from a vessel.

*Bapto* first meant "moisten"—then "dye," and finally "dip." "*Baptizo* intensifies these meanings, except the dyeing," which it does not include; and, in any ancient classic, where *baptizo* does mean immerse, there it emphatically does not mean *wash, cleanse, or purify* in any respect.

Furthermore, on comparing Num. viii. 5-7, xix. 13-21, and many other passages in the Pentateuch, with Heb. ix. 10, we observe and can positively demonstrate that the "deverse washings" are truly, and Scripturally "*different kinds of baptisms*,—some with mere blood—some with water—sprinkled on the

subjects,—some with blood *and* running water,—and others with water ” containing ashes,—and they were all designed to effect and declare typical or ceremonial purification.

Now, connect with these all the “pourings” and “anointings” of the tabernacle service, and we have fully, and even excessively, enumerated and included all those baptisms specified as “*pertaining to the conscience.*” (Heb. ix. 9, 10.)

In regard to this classification of the baptisms, it is worse than childish folly to interpret any of them as the immersing of vessels and other inanimate objects, simply because *these have no conscience*, and the cleansing of the *guilty conscience* is the grand and vital doctrine which the inspired writer was here discussing; see also Heb. x. 2. Hence John said of the Savior, “He shall *baptize* you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly *cleanse* his threshing-floor,” etc. Then, “Who may abide the day of his coming? . . . for he is like a refiner’s fire. He shall sit as a refiner and purifier of silver,” (Mal. iii. 2, 3.)

ART. 67. PRAY—PRAYER. If Christ’s instructions and apostolic examples are our guide, then most certainly we should pray to receive the Holy Spirit. Luke xi. 13, “If ye then, being evil, know how to

give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

See Acts ii. 1-4, iv. 24-31. . . . "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness;" notice that this is the second time they were thus "filled."

Acts v. 32, and viii. 15-17, "Who—when they were come down—prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them,—only they had been baptized into the name of the Lord Jesus," etc.

Therefore, we have Bible instances where baptism, even with honest people, did not procure (—as it never insures—) the presence of the Holy Spirit. But, in this case, probably we should understand that He had not "fallen" upon them with his miracle-working power.

Also, chap. xiii. 2-4, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And, when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia."

Thus, we should pray for others—and even for the most wicked: 2 Chron. xxx. 18-20. . . . “But Hezekiah prayed for them, saying: The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary; and the LORD hearkened to Hezekiah and healed the people.” This is a precious record. Matt. v. 44, “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;” Luke xxiii. 34, “Then, said Jesus, Father, forgive them; for they know not what they do;” Acts vii. 60, “And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge;” see also 1 Tim. ii. 1-4.

The sinner also has a right to pray for himself; Luke xv. 18-24, “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants,” etc. Acts ii. 21, “Whosoever shall call on the name of the Lord shall be saved;” see also chap. viii. 22-24, “Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity.”



The truth of the blind man's statement (Jno. ix. 31), "We know that God heareth not sinners," consists in the sense that Jehovah will not work a miracle in order to vindicate or please a man whose heart is not at all right with himself.

Although the eyes of the Lord are upon the righteous, and his ears open unto their cry, nevertheless, "If I regard iniquity in my heart, the LORD will not hear me," Psa. lxvi. 18; "The LORD is far from the wicked"—the unrepenting sinner,—“but he heareth the prayer of the righteous”—a repenting and believing sinner, Prov. xv. 29. But “he that turneth away his ear from hearing the law, even his prayer shall be an abomination,” Prov. xxviii. 9. This is the character for which the Holy Scriptures contain no encouragement or promises.

ART. 68. PRIEST. In the worship of the earliest ages the chief of the family or tribe officiated as priest. The blood thus shed by him in all acceptable sacrifices must have pre-figured our Savior's blood on Calvary—which speaketh better things than that from the offering presented by Abel, (Heb. xii. 24.) In patriarchal times, this office descended with the birth-right—hence the wickedness of Esau in his transaction with Jacob (Gen. xxv.) is more clearly manifested.

The high priest—"the anointed," (Lev. iv, 3, 5, 16,

etc.,)—was the especial type of Jesus Christ. "To him alone it pertained to enter the Holy of Holies, which he did once a year—on the great day of atonement—when he sprinkled the blood of the sin-offering on the mercy-seat and burnt incense within the veil" (Lev. xvi.). "He stood in God's presence, nearer to him than any other mortal might venture, and pleaded for Israel." Thus he symbolized our Redeemer, who with his own blood has entered once for us into the upper sanctuary (Heb. ix. 24-26.).

Melchizedek, King of Salem, and priest of the most high God, who blessed Abram and received tithes from him (Gen. xiv.), is a most remarkable character in his typical relationship to our Savior in the Divine priesthood. He has something surprising and mysterious in his first appearance, and in every subsequent reference. "Bearing a title which Jews in after ages would recognize as designating their own sovereign—bearing gifts which recall to Christians" the elements in the Lord's Supper, and praising God with remarkable sympathy for the patriarch—"this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than" even this "friend of God." He then suddenly disappears, and is not again mentioned in the sacred writings for a thousand years. Nor was he a self-appointed priest, but was

one Divinely so called and so constituted. Like Christ, he was also a king of peace and righteousness. His royalty and insulation must have been especially typical; in proof, read Psa. cx. 4 with Heb. v. 6, 10; vii. entire; see also ix. 11-14, 24-28.

Of Christ it is said, "Because he abideth forever, he hath his priesthood unchangeable. Wherefore, also he is able to save unto the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." The apostle impressively asks, "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctify to the purifying of the flesh,—how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

Again he says, "Christ entered not into a holy place made with hands, . . . but into heaven itself, now to appear before the face of God for us, nor yet that he should offer himself often; . . . but now once at the end of the ages hath he been made manifested to put away sin by the sacrifice of himself; and as it is appointed unto men, once to die, but after this cometh the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time apart from sin unto salvation."

ART. 69. PROMISE. This word as a noun occurs in the Bible about 60 times, and as a verb it is found in more than 50 passages.

Where God is the speaker, or implied promiser, in some instances we may say that it expresses the germ or "root" (Rom. xi. 17, 18) of the gospel tree; sometimes the trunk and its main branches are meant; and in other cases, the smaller branches with their foliage and fruits, are to be especially understood. Specific favors are occasionally meant,—and in things necessary or essential there indeed "are given unto us exceedingly great and precious promises" (2 Pet. i. 4.).

The full developments of the glorious philosophy in the plan of salvation are often the subjects discussed in using this terminology,—as in Rom. iv. and Gal. iii.

Some passages involving the same Divine promise use a different form of expression. Specimen quotations containing this word, or its substitutes, are here subjoined, all of these being taken from the New Testament:

Matt. xxv. 34, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit THE KINGDOM PREPARED *for you from the* FOUNDATION OF THE WORLD." Notice well *when* this "kingdom" was "prepared."

Acts ii. 39, "For the PROMISE is unto you, and to

your children, and to all that are afar off, even as many as the Lord our God shall call;" xiii. 32, 33, "And we declare unto you *glad tidings*, how the PROMISE which was made unto the fathers, God hath fulfilled the same unto us" and "our children;" xxvi. 6, 7, "Now I stand here to be judged for the hope of the *promise* made of God unto our fathers,—unto which *promise* our twelve tribes earnestly serving God night and day hope to attain"—a hope including the resurrection.

Rom. iv. 14, "If they that are of the law be heirs, faith is made void, and the PROMISE is made of none effect."

1 Cor. ii. 9, . . . "Neither have entered into the heart of man the things *which God hath prepared* for them that love him."

Gal. iii. 14, . . . "That we might receive the promise of the Spirit through faith"—[not through water]. (Cf. Joel ii. 28.) "To Abraham and his seed were the promises made." This "SEED" means our Lord and through him all Christians, who are thus "heirs according to the promise."

Tit. i. 1-3, ". . . According to the faith . . . and truth . . . in hope of eternal life *which God*, that cannot lie, *promised before the world began*." This again expresses "the covenant that was confirmed of God in Christ" even from the beginning of creation.

“ For when God made *promise* to Abraham, since he could swear by none greater, he swore by himself, saying: Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the *promise*. For men swear by the greater; and in every dispute of theirs the oath is final for confirmation: wherein God, being mindful to shew more abundantly unto the HEIRS OF THE PROMISE *the immutability of his counsel*, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, *we* may have a strong encouragement, who have fled for refuge to lay hold of the hope set before *us*; which *we* have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek” (Heb. vi. 13-20).

ART. 70. PROPHET. Christ is the great prophet presented throughout revelation,—and truly the Spirit of Christ was in the prophets testifying all along of his then future incarnation and sufferings, and “ the glory that should follow,” (1 Pet. i. 11).

Deut. xviii. 15-19, “ The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

according to all [that] thou desirest of the Lord thy God in Horeb in the day of the assembly. . . .” And the Lord said, “I will raise them up a prophet from among their brethren, like unto thee, and will put words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Compare Acts iii. 22, 23, (24-26):

“For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that followed after, as many as have spoken, have likewise foretold of these days.” See also Acts vii. 37, 38. The word “Angel” here, and in various passages of the Pentateuch, designates our Redeemer, who constantly instructed Moses, “that was in the church in the wilderness.”

Jno. i. 45, . . . “We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.”

Jno. vi. 14, “Then these men, when they had seen the miracle that Jesus did, said: This is of a truth

that prophet that should come into the world ; ” vii. 40, “ Many of the people . . . said, Of a truth this is that prophet.”

As “ all the prophets ” had foretold of the Messianic and apostolic times, so it cannot be denied that some among them had prophetically described every essential or important fact, or principle, contained in the whole compass of the gospel economy.

The conclusion, then, is inevitable, that if water-baptism is of any essential or important consequence, it must be brought forward for its proportional share in the Old Testament predictions. But how is it there delineated? It is by the use of the words “ anoint,” “ pour,” and “ sprinkle.” Consequently, as “ immersion ” is not in prophecy, it is not inculcated for baptism in New Testament history. Even the prophecy *by John the Baptist* (Matt. iii. 11, Jno. i. 33), and the promise *by Jesus Christ* (Acts i. 5), that the disciples should be *baptized with the Holy Spirit*, were fulfilled by the Divine “ *out-pourings* ” mentioned in Acts ii., etc.

ART. 71. PROSELYTE—STRANGER. The world-embracing design of Bible religion is sufficiently evinced throughout the Mosiac dispensation. Some of its most precious features are seen in the Divine fatherhood and care manifested for obedient “ sojourn-



ers" with Israel. God often reminded his chosen people that they once were "strangers" in a foreign land, and that even in Canaan they were really sojourners with himself, and pilgrims seeking a better country; see Ex. xxii. 21, and xxiii. 9, with Lev. xxv. 23, and Ps. cxlvi. 9, with Heb. xi. 13.

The Church of God has always stood with open door for any and all who would submit to the Divine requirements. In all ages it has been true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (Jno. iii. 16).

The word *proselyte*—transferred from the Greek—occurs four times in Scripture (Matt. xxiii. 15, Acts ii. 10, vi. 5, and xiii. 43). The word *stranger*—(Hebrew, *ger*)—occurs many times—especially in the Old Testament. Both terms designate the "alien"—whether or not born in Palestine—who has been so much under the influence of divine truth and religious association that he has been drawn to the hope of Israel and to the worship of Jehovah. He thus has become a member of the Jewish commonwealth; and then, by compliance with certain requirements, he is privileged to become also a member of the Israelite congregation or church.

"The stranger (*ger*, proselyte), who desired to become fully identified with God's people" had first to

“give credible evidence, by obedience to the moral precepts of the law,” that he was really in spiritual sympathy with God and his Israel; and “in sign of his changed feeling and purpose” he submitted to the stipulated ordinance of circumcision (Ex. xii. 48, 49). He was then formally admitted to the passover and henceforth to all the spiritual privileges pertaining to the Israelite congregation. Thus he became a “proselyte of righteousness,” a recognized member in the household of faith—and “no longer a stranger and foreigner, but a fellow-citizen with the saints” and all the Divine family.

The Talmud states, however, that *baptism* was also required in order to complete the admission of proselytes. This is said to have been performed by partially immersing the candidates. But we have no direct proof of this practice before the destruction of Jerusalem; and the silence of the Old Testament and the Apocrypha, of Philo and Josephus, upon this point, is almost decisive proof that there was not such baptism of proselytes as we find mentioned in the Talmudists. We at least know that it was without Divine authority; and this fact is sufficient.

ART. 72. QUOTATIONS, ETC. The aim here is to designate the most authoritative DEFINITIONS of “*baptizo*,” and then subjoin to these some of the most

ancient and impressive examples of its usage known in classic Greek literature, etc.

I. Every real standard of Greek lexicography sustains affusion as baptism. Among these are three native Greeks,—Galen, medical author, A. D. 130; Gazen, 1478;—with E. A. Sophocles, and Kouma of the present century.

Stokius, Rost, Palm, and many others give *baptizo* equal “to wash—to be cleansed—and this *generally* by sprinkling,” “Since anciently the water was either sprinkled or copiously poured upon those baptized.” These definitions are immaterially qualified or abundantly sustained by at least thirty of the very best lexical authorities,—as Groves, Cremer, (1878,) Schleusner, Pape, (1874,) the great PASSOW, master critic of all classic lexicons,—with hosts of other authorities. See Ditzler on Baptism.

No Greek lexicon worthy of notice stops with giving only one definition or meaning for *baptizo*. Scores of specific definitions have been given it—and most of them by the finest scholars in the world.

Let it be further observed that in the history of no language can we find any important active verb which has had only *one* meaning for any considerable number of years—much less for ages upon ages. As the word *baptizo* was antecedently explained by “various” Hebrew terms and usages, and interchanged

with different Greek words, and subsequently translated, defined, and illustrated by a variety of expressions in different languages,—it appears very inconsistent to claim that it has always had only one special meaning, and that one expressing a merely physical “action.” But, after all, what authority can most properly decide how this or any other word in the Bible is to be understood? Is not the Bible itself the best authority?

Summing up and comparing the definitions of *baptizo* given even by *immersionists*, Dr. Ditzler says that “by the unanimous renderings of the *great masters themselves*” we have *baptizo* meaning *something different* from “dip,” over *twenty-five times* to every one in which it means “dip” or “immerse.”

Referring still to definitions of this word by *immersionists*, this learned writer substantially says: “Alas for this ‘specific action!’ It is ‘whelmed’ by Cox, Conant, and Morell; it is ‘overwhelmed’ by Campbell and Ingram, ‘submerged,’ ‘sunk,’ and ‘drowned;’ its advocates are ‘superfused,’ ‘drenched,’ and ‘soaked,’ they having been so deeply ‘overflowed’ by their fruitless struggles. Desperation seizing them, they are now ‘intoxicated’—‘made drunk’—with huge draughts of Quixotic remedies. Hence, *immerse* is ‘soused,’ ‘put under,’ and ‘engulfed’ *in the house of its friends*. But, while ‘undergoing’ all these

trials, the Drs. Campbell and Conant make it again 'undergo' a contradiction of all logic, and 'endure' still another weight in their New Testament, until criticism is exhausted, consistency is wrecked, the immersion theory 'perishes,' and is now ready to be 'administered' upon forever." This seems to be a well merited sarcasm.

More than nine tenths of the Christian world baptize by affusion,—and the impressions and percentage against immersion as Scriptural baptism have been constantly increasing for the last three hundred years.

II. The following historic examples will serve to substantiate the preceding definitions and statements; and it should be borne in mind that in all classic literature written before Christ the word *baptizo* does not occur more than about thirty times:

1. Pindar, the poet (B. C. 452), is the first writer yet known to have used the word, and he only once, and then metaphorically. In describing the impotent malice of his enemies who aspersed his character, he said: . . . "I am as a cork above the net, unbaptized by the waves of the sea"—"unscathed" by the abuse of his calumniators.

2. Aristophanes (B. C. 450) also thus uses the word once; "For he is praised because he baptized the stewarts [with flattering epithets]."

3. Plato (B. C. 429) uses "baptizo" three times, and in these cases it is rendered "overwhelm" by Campbell, Conant, etc. Speaking of Cleinas, youthful grandson of Alcibiades, whom he saw confounded with sophistical questions, he thus expresses himself: "And I, perceiving that the youth was overwhelmed—baptized—wished to give him a respite." "Alexander was overwhelmed—baptized—with wine." Again, "For I myself am one of those who yesterday were overwhelmed—baptized"—alluding to wine. "Conant says, 'In this use the Greek word corresponds to the English *drench*.'" It is certainly antagonistic to *immerse*.

4. Alcibiades (B. C. 400), Demosthenes (B. C. 385) and Athenaeus use the word in the sense of "overwhelmed" with abusive epithets. Athenaeus interchanges *baptizo* with *katantleō*, "*to pour a flood of words over one*." (*Lid. & Scott.*)

5. Aristotle is the first writer known to have used the word literally. He was born B. C. 384. He speaks of certain places, "which, when it is ebbside, are not overflowed—*baptizesthai*—but at full tide are overflowed—*katakludzesthai*."

6. Hippocrates (B. C. 357)—"the father of medicine"—recommends in certain cases that a blister should be moistened—*baptized*—with breast milk. The original here is *bapto*.

7. In the Septuagint, translated about B. C. 283, are four examples of *baptizo*,—two of them, however, are in the Apocrypha. For the one in 2 Kings v. 14, see the statements under NAAMAN. In Isa. xxi 4, we have this: “Lawlessness *baptizes*—overwhelms—me.” In Judith xii. 7, “She baptized herself in the camp at the spring of water.” Ecclus. xxxiv. 25, “If he that baptizeth himself after touching a dead body, touch it again, what availeth his washing?” The actions in the last two examples must have been “sprinklings” or “pouring,” as we have only such in the Pentateuch and in the “purifications” of Josephus (*Versus Apion* ii. 24, *etc.*).

8. Evenus (B. C. 250) says: “Wine baptizes us with a sleep near to death.”

9. Nicander (B. C. 150) speaks of making pickles by *baptizing* the vegetables with wine, vinegar, and sharp brine poured over them in a vessel.

10. Polybins (B. C. 150) is the first Greek writer who is cited by any *lexicon* as using *baptizo* in the sense of immerse. Still, after it came to mean immerse—long after—it “did not generally or often apply to complete immersion. This act was generally expressed by *dunai* and *katadunai*.”

11. Diodorus Siculus (B. C. 66) says: “The second division of country the kings have received for public revenues . . . ; and, on account of the abun-

dant supply from these, they do not *baptize* the common people with taxes" (Lib. I. 73).

12. Strabo (B. C. 54 to 25 A. D.) tells of Alexander's soldiers, in a certain march, being baptized to the waist, on a narrow beach, by waves of the sea lashing upon them (Geog. xiv. 3-9). This corresponds with Aristotle.

13. Plutarch (A. D. 90-140) calls pouring water into a goblet containing wine *baptizing* the wine. He also speaks of one as baptized by the excessive labors falling upon him.

14. Origen (A. D. 185-254) calls Elijah's having the water poured upon the sacrifice and altar (1 Kings xviii.), *baptizing* them. He was one of the Latin "fathers." Basil also (A. D. 370) and other "fathers" speak of this act as baptism; although Basil is the first writer known to have named immersion for this ordinance.

15. Tertullian (A.D. 190-220) renders baptizo by sprinkle. "*Illi quos Menander perfudit*," etc. He and many others in the third century say that Christ on the cross was baptized with the water and the blood which flowed from his pierced side.

Compare Luke xii. 50: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

16. Novatian (A.D. 258) is positively known, to



have been baptized by affusion—his being the first case of *clinic* baptism on record.

17. Clemens Alexandrinus (A.D. 324), speaking of the young man who fell from his profession of religion after having been baptized by the Apostle John, says: "He was baptized a second time *with tears*." (*Euseb.*, bk. iii., ch. xxiii.) Athanasius (373) says, . . . "The fountain of tears by baptism cleanses a man."

18. Jerome (A.D. 345-420), translator of the Latin Vulgate, commenting on Ezek. xxxvi. 25, uses this paraphrase: "Upon the believing I will pour out the clean water of saving baptism." Emperors Constantine (337) and Theodosius (395) were baptized by sprinkling. This must then have been common.

19. Ambrose (397), the baptizer of Theodosius, said: "He who wished to be baptized with a typical baptism (*typico baptismati*), was sprinkled with the blood of a lamb by means of . . . hyssop."

20. Says Heliodorus, secular historian (A.D. 390): "Being already baptized, and wanting little of being immersed (*katadunai*), some of the pirates attempted to leave [the ship] and get aboard of their own barque."

21. (About A.D. 390) Paulinus, Bishop of Nola, said of John: "He [symbolically] washed away the sins of believers by the pouring of water."

22. Sozomen, ecclesiastical historian (375), says: "Some assert that Eumonius was the first who ventured to maintain that baptism ought to be performed by immersion." But he thinks it was Eutyches or Theophranes. All these mentioned here by the historian were Arians, and therefore not earlier than the fourth century.

The above quotation from Sozomen sets aside the often repeated statement with many that early history is unanimous for immersion; whereas, it is unanimous for the baptism of infants, and well-nigh so for affusion, as testified by Iræneus, Justin Martyr, Origen, Tertullian, and many others.

"But as the term *baptisma* or *baptismos*, applied to the Christian ordinance, has a generic force, implying purification," so when "superstition incroached upon the Church and baptism became identified with spiritual regeneration," it was very natural for the "mistaken fathers to apply the water more copiously and with more imposing ceremonies."

23. Says Cyril of Alexander (A.D. 440), commenting on Isa. iv. 4, "We have been baptized not with mere water, nor yet with the ashes of a heifer, but with the Holy Spirit." "There has been given to us, as in rain, the living water of baptism."

24. Said Bernard (A.D. 923-1008), in reference to our Savior's baptism, "John baptized after this man-

ner—the creature poured water upon the head of his Creator.” [Compare Acts xi. 15, 16.] These quotations, sustained by our best critics, are abundantly sufficient and satisfactory. But, “so far as patristic authority goes” for immersion, “all these things,—nudity, triple immersion, exorcism, milk, honey, salt, oil, white garments, tapers,” etc., must accompany its performance. Still, while those who practice affusion would not consider those unbaptized who have been immersed for baptism, yet they allow it to be “valid in spite of the plunging and not in consequence of it. They consider it a mangling of the Savior’s ordinance; and they never witness an immersion without feelings of revulsion and sorrow.” (Dr. Summers on Baptism, p. 120.)

ART. 73. RECONCILIATION—Scripturally implies ATONEMENT, and both words signify the *hiding* or *covering* of that which had before been the cause of estrangement between the parties now reconciled. We cannot be too deeply impressed with the fact that Jesus Christ is our only hope or medium of a Divine reconciliation. In an additional sense, too, all things, whether upon the earth or in the heavens (Col. i. 15-20), are reconciled unto God, or seen to be in perfect harmony with the Divine economy, by properly beholding our Lord Jesus Christ as the

GRAND CENTRAL FIGURE in the whole scope of revelation. (See also 2 Cor. v. 18-21.) "For if, when we were enemies, we were reconciled to God by the death of his son,—much more, being reconciled, we shall be saved by his life" (Rom. v. 10).

ART. 74. RED SEA. The passing through the Red Sea by the Israelites (Ex. xiv. 15-31), and their baptism unto Moses (1 Cor. x. 2), designated and emphasized their "new birth" as an independent community or nation. They went down into Egypt a family of 70 persons; they as a mighty people numbered on their return at least 2,500,000. The column must have been miles in width for such a multitude to have crossed the sea so quickly; for it was only the "morning-watch" when the Egyptians themselves were overwhelmed.

That *special* "cloud" was not *over* the Israelites, but *behind* them in their crossing. But *over* them "The (other) clouds *poured out water*; the skies sent out a sound; . . . the voice of the thunder was in the heavens; . . . thy way is in the sea; . . . thou leddest thy people like a flock by the hand of Moses and Aaron," Psa. lxxvii. 17-20. Compare Josephus, Book ii. ch. 16 of his *Antiquities*, in special reference to the pursuing Egyptians: "Showers of rain also came down from the sky, and dreadful thunder and

lightning, with flashes of fire," etc. Therefore, the baptism of the Israelites was a real one, and by the Lord himself "pouring out the water."

ART. 75. REGENERATION—is "that change by which the unholy will in man and the enmity to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart." It is sometimes termed a "new birth," or "being born again," or "from above," and in Scripture it is often styled "a new heart," etc.

This "change" is absolutely necessary in order to our salvation, Jno. iii. 3, 5, 7, 12, "Jesus answered and said unto him: Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. . . . If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" Luke xiii. 24, "Strive to enter in at the strait gate."

The work of regeneration is performed by the Holy Spirit, and is saving in its final results; it is done on the condition of faith in the Lord Jesus Christ; it is thorough in its nature, and instantaneous in its accomplishment. It is even sometimes called a new creation. It is the grand essential in the process of sanctification.

Psa. li. 2, 7, 10, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "*Create in me a clean heart*, O God; and renew a right spirit within me." "Take not thy Holy Spirit from me;" "Uphold me with thy free Spirit" (verses 11, 12).

Many passages of Holy Writ corroborate the above quotation from the Psalmist: Ezek. xxxvi. 26, 27, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. xxxii. 40).

Jno. i. 12, 13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Sonship is often presented.

Rom. viii. 14-17, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear;

but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs,—heirs of God and joint heirs with Christ," etc.

2 Cor. v. 17, "Therefore, if any man be in Christ, he is a new creature or, a new creation; old things are passed away; behold, all things have become new."

Gal. iii. 26, "For ye are all the children of God by faith in Christ Jesus;" iv. 6, 7, "And because ye are sons, God hath sent forth the Spirit of his son into your hearts. . . .;" v. 16, 22-25, "I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh;" "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the passions and the lusts thereof. . . ."

Eph. i. 4, 5; ii. 1, "He chose us in him, . . . having foreordained us unto adoption as sons through Jesus Christ unto himself. . . . You hath he quickened, who were dead in trespasses and sins wherein aforetime ye walked," etc.

Col. ii. 13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." *New life* is here taught; "For ye are dead,

and your life is hid with Christ in God," iii. 3. How precious a declaration !

Tit. iii. 5, "According to his mercy he saved us through the washing of regeneration, and renewing of the Holy Ghost;" that is, he saved us . . . "even through renewing by the Holy Spirit."

Jas. i. 18, "Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures."

1 Pet. i. 22, 23, "Love one another from the heart fervently ;—having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever."

1 Jno. iii. 1, 2, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! . . . Beloved, now are the sons of God, and it is not yet made manifest what we shall be. We know that when he shall be manifested, we shall be like him; for we shall see him as he is." "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin; because he is begotten of God."

1 Jno. v. 1-5, 18, "Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth him that begat loveth him also that is begotten of him. Hereby we know that we love the children of God. when we love God and do his command-



ments. . . . For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith. . . . He that was begotten of God keepeth himself, and the evil one toucheth him not."

ART. 76. REMISSION OF SINS. In the Scriptures pardon, forgive, forgiveness, remit, and remission are all used with reference to the same gracious act of Divine mercy. The Greek word *aphesis* occurs 15 times in the New Testament, and in the Authorized Version it is translated six times by "forgiveness." (Mark iii. 29; Acts v. 31; xiii. 38; xxvi. 18; Eph. i. 7, and Col. i. xiv.) In nine places it is rendered "remission." (Matt. xxvi. 28; Mark i. 4; Luke i. 77; iii. 3; xxiv. 47; Acts ii. 38; x. 43; Heb. ix. 22, and x. 18.)

In the Revised Version we have "remission" 12 times; in the Latin Testament of Theo. Beza, 15 times, and 14 times in the French Testament published by the American Bible Society.

Though the English *noun* "pardon" does not occur in our Authorized Version, yet the *verb* is used in about 20 instances.

The word *aphesis* is in every instance used in the Greek New Testament when the Divine pardon of our individual or personal sins is to be understood; and the verb expressing this Divine act is in every

instance *aphiemi*. This occurs 22 times in the New Testament.

In Christ alone is based the ground of our pardon. The right also is originally vested in him as our Mediator. Matt. ix. 6, “. . . The Son of man hath power on earth to forgive sins . . . ;” xxviii. 18, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth;” Acts v. 31, “Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and remission of sins;” Eph. i. 7, “In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.” It was he who also pardoned transgressions under the old dispensation. Isa. xliii. 25, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” We see just as much wisdom in God’s remitting sins through the anticipated atonement as in providing for the removal of anticipated sins through a past atonement,—since our very existence as a race, and all our blessings, were founded upon the “eternal purpose” revealed by Christ’s incarnation. (See ART. 44.) Consequently, we see that some expressions, as “winked at” or “overlooked” (Acts xvii. 30), “remission” or “passing over” (Rom. iii. 25), and “forgive,” etc. (Eph. iv. 32; Col. ii. 13, and iii. 13),

all impressively refer to the *provisional mercy* and pardoning *element* of the grace which is manifested in removing our transgressions,—and hence also to the basis or philosophy of provisional salvation for all the ancients through the once anticipated but afterward actual atonement made by our Lord Jesus Christ. This “basis” is partially delineated in Heb. ix. 15, etc., through the compound meaning of the Greek “*diathēkē*,” *covenant*—“*testament*.” We are saved and enriched not by a dead, but by a living “Testator,” (see ARTS. 25, 87); and any imaginary validity which a mere “testament” or “will” here received by a testator’s “death” is altogether dissipated by the Savior’s resurrection, and that even before the writing of the New “Testament” was begun. Who died to make the Old “Testament” valid?

As to the “remission” mentioned in Acts ii. 38, we must note that as *faith* is there necessarily implied, so it must *follow repentance*, like it does in every passage where both words occur. We may legitimately translate this verse in the following manner: “Repent ye; and every one of you be baptized in the name of Jesus Christ upon the remission of your sins.”

ART. 77. REPENTANCE. The Greek verb *metanoēō* (I repent) occurs 32 times in the New Testament;

and the noun *metanoia* is employed in 24 instances. This word substantially means a "coming to a right mind" after an estrangement; then, a sorrow for sin as morally evil, a renouncing it and seeking forgiveness; "contrition" is expressive of the mental condition implied by repentance. "*Metamelomai*" (*I regret*) does not express the full depth of true repentance. The general scope of Scripture and at least 150 direct passages positively specify repentance as the sinner's very first obligation. No reconciliation with God can be effected while the sinner's mind is in a state of rebellion against the Divine majesty.

At the very start we are addressed as *conscious* transgressors (Rom. ii. 14, 15); we are not at any time ignorant of our sinfulness; this with all intelligent persons is a matter of positive knowledge. Therefore, "Repent and believe" is not only the evangelistic formula, but is in substance a current demand throughout the volume of divine inspiration. This formula corresponds also with the philosophy of the human mind and its universal experience. No intelligent heathen needs any argument to convince him that he is a moral transgressor. He knows it already. But facts as well as Scripture abundantly show that men may become penitent without ever attaining unto a saving faith in the Redeemer. Yet a saving faith—*trust*, and an accepted *committal* (2 Tim.

i. 12)—cannot be exercised without a previous repentance. The following passages are here given to emphasize and illustrate the foregoing statements:

Deut. xxx. 1-10, promises great mercies unto the repentant: "And it shall come to pass, when all these things are come upon thee, . . . and thou shalt call to mind, . . . and shalt return unto the Lord thy God . . . with all thy heart and with all thy soul; that then the Lord thy God will turn . . . and have compassion upon thee, . . . and will do thee good. And the Lord thy God will circumcise thy heart [REGENERATION], and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul, that thou mayest live." Thus when the sinner "returns," God "turns" toward him; "returning" with all his heart, and trusting implicitly in the divine mercies, he surely receives the greatest favor—the pardon of all his offenses.

1 Kings viii. 46-52, "If they sin against thee, for there is no man that sinneth not, and thou be angry with them, and deliver them to the enemy, . . . if they shall bethink themselves, . . . and repent, and make supplication unto thee, . . . saying, 'We have sinned, and have done perversely, we have committed wickedness,' and return unto thee with all their heart, and with all their soul, . . . and pray unto thee, . . . then hear thou their prayer and

their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed. . . . ”

Notice verses 38-40: “ What prayer and supplication soever be made by any man, or by all thy people Israel, *which shall know every man the plague of his own heart*, and spread forth his hands toward this house ; then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; for thou, even thou only, knowest the hearts of all the children of men. . . . ”

Psa. xxv. is an humble prayer for the remission of sins, and for Divine help in the midst of affliction. Psa. xxxiv. 18, “ The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit ; ” Psa. li. is a deep penitential prayer for remission of sins ; “ He healeth the broken in heart, and bindeth up their wounds,” cxlvii. 3.

Isa. i. 16-18, “ Wash ye, make you clean ; put away the evil of your doings from before mine eyes ; *cease to do evil* ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless ; plead for the widow. Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crim-

son, they shall be as wool." Isa. lv. 6, 7, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

"We have sinned, . . . for we are all become as one that is unclean, and all our righteousnesses are as a polluted garment; and we all do fade as a leaf; and our iniquities, like the wind, take us away." Isa. lxiv. 5, 6. This expresses a deep self-dissatisfaction.

See Jer. iv. 1-4, 14: "If thou wilt return, O Israel, saith the Lord, return unto me: . . . put away thine abominations, . . . break up your fallow ground, . . . circumcise yourselves to the Lord; . . . O Jerusalem, wash thy heart from wickedness. . . ." Jer. vii. 3, "Amend your ways, and your doings . . . ." "Return ye now every one from his evil way, and make your ways and your doings good . . . ." Ch. xviii. 11.

Ezek. xiv. 6, "Thus saith the Lord God: Repent, and turn away from your idols; and turn away your faces from all your abominations;" xviii. 21-30: "If the wicked will turn away from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions . . . shall not

be mentioned. . . . When the wicked turneth away from his wickedness, . . . and doeth that which is lawful and right, he shall save his soul alive,—because he considereth, and turneth away from all his transgressions. . . . Repent, and turn from all your transgressions, so iniquity shall not be your ruin. . . . Cast away from you all your transgressions, . . . and make you a new heart, and a new spirit,—for why will ye die, O house of Israel?” Chap. xxxiii. 14-19: “Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, from your evil ways,—for why will ye die . . . ?” “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy,” Prov. xxviii. 13.

Matt. iii. 2, “Repent ye,” said John the Baptist, repeating the authoritative strain of the prophets throughout the Old Testament; iv. 17, “Repent ye,” also began Jesus Christ, continuing this command, and sending it along down all the future ages; “For I am not come to call the righteous, but sinners to repentance.” Mark i. 15, “The time is fulfilled: . . . repent ye, and believe the gospel.” As those who *believe* are *justified* (Rom. v. 1), or declared righteous, they then are not the ones who are here divinely commanded to repent.



Said Christ to the Jews (Matt. xxi. 32), "John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him." The whole philosophy of the subject is here plainly suggested,—a *disposition* to believe is essential before one *can* believe or trust in the Lord Jesus Christ. But this disposition itself is an impossibility without an antecedent humility and contrition.

Luke xiii. 3, 5, "I tell you, Nay; but, except ye repent, ye shall all likewise perish." Compare here Zechariah's (i. 2-7) exhortation to repentance. Luke xv. 11-32: The parable of the prodigal son forcibly and pathetically delineates the history and characteristics of true repentance. Conscious guilt oppressed the wanderer. He knew, too, of his father's gracious kindness,—“the goodness of God leadeth to repentance” (Rom. ii. 4). “And, therefore, will the Lord wait, that he may be gracious unto thee” (Isa. xxx. 18).

“And when he [the prodigal] came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! (See Matt. v. 6.) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more

worthy to be called thy son : *make me as one of thy hired servants.*" Now, if he had still delayed his returning, his rebellious conduct would at least in part have been continued. It was necessary that he should "return" and present his supplications to the father. He must yield in prayer.

Did his resolution fail when he drew near to his father's dwelling? It did not, for misery goaded him forward, and *he knew* something of his father's goodness and clemency (Heb. xi. 6). He had a general confidence, though mingled with much trepidation. "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The penitent prays. Such is the way of every returning prodigal. Happy is the result with the trusting penitent.

Acts xvii. 30, 31, "The times of ignorance therefore God overlooked; but now he *commandeth* men that they should all everywhere repent; inasmuch as he hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance to all men in that he hath raised him from the dead." (Cf. Rom. ii. 1-16.)

Acts xx. 20, 21, "I shrank not from declaring unto you *any thing that was profitable*, . . . testifying both to Jews and to Greeks repentance toward God and

faith toward our Lord Jesus Christ." Here is the "form of sound words," (2 Tim. i. 13), which according to Paul's solemn asseveration must embody "all that is profitable"—all that is essential to human salvation—all that is necessary to the living essence of Christianity itself.

Heb. vi. 1, . . . "Let us go on unto perfection, not laying again the *foundation of repentance* from dead works, and of faith toward God." "Here repentance is not only placed before faith, but it is made" the very foundation of experimental and personal religion.

We cannot fully repent upon mere *belief*: the philosophy of the human mind here demands *actual knowledge*; and so, if the unvarying admonitions of the Old Testament, the preaching of John the Baptist, and of Christ, with the regular "form of words" throughout the New Testament are sufficient to establish the proposition, we have it unmistakably demonstrated that a sinner's first duty is repentance—not because he simply believes himself to be unrighteous, but because he feels and knows himself to be a sinner—a vile and constant transgressor.

ART. 78. RESURRECTION. The doctrine of the resurrection is assuredly taught in the Old Testament. This fact is demonstrated by the Savior's declaration

concerning the passage in Ex. iii. 2-6, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob," Luke xx. 37. Paul substantially testifies to the same proposition, when speaking in reference to Abraham's "accounting that God was able to raise Isaac up, even from the dead;" and of "others who were tortured, not accepting deliverance, that they might obtain a better resurrection" (Heb. xi. 19, 35).

With these testimonies compare the following quotations: Job xix. 25-27, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after my skin hath been destroyed, this shall be, even from my flesh shall I see God," etc. This passage seems to indicate the resurrection.

Isa. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Dan. xii. 2, 3, 13, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." "But go

thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days."

Hos. xiii. 14, "I will ransom them from the power of the grave; I will redeem them from death; O death, where are thy plagues? O grave, where is thy destruction?" Compare this with Isa. xx. 8, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces;" and with 1 Cor. xv. 54, 55, . . . "O death, where is thy sting? O grave, where is thy victory?" These are all strong passages.

Acts xxiv. 14, 15. . . . "So worship I the God of my fathers, believing *all things* which are *written in the law* and *in the prophets*; and have hope toward God, *which they themselves* also allow, that there shall be a resurrection of the dead, both of the just and unjust." This shows the teaching of the Old Testament.

Acts xxiii. 6-8; xxvi. 6-8: The Pharisees—and indeed most of the Jews—maintained the doctrine of the resurrection: "And now I stand and am judged for the hope of the promise made of God unto our fathers. . . . For which hope's sake . . . I am accused. . . . Why should it be thought a thing incredible with you that God should raise the dead?" This subject is more fully defended and presented in 1 Cor. xv. 12-55.

The Savior—whose resurrection insures ours—em-

phatically promised to raise his followers: Jno. vi. 39, 40, "And this is the Father's will which hath sent me, . . . that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day;" also see verses 44 and 54, and chap. xi. 23-26.

Christ furthermore taught that there shall be a general resurrection of all the dead. Jno. v. 28, 29, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth,—they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Regeneration or spiritual resurrection is emphasized in Jno. v. 25; Rom. vi. 4-6; Col. iii. 1-4; Eph. ii. 1-7; Rev. xx. 5, 6. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live;" "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God;" "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. . . .;" "He that overcometh shall not be hurt of the second death;" "Death and hell were cast into the lake of fire. This"—"the lake which burneth with fire and brimstone"—"this is the second death;" ii. 11; xxi. 8.

The same body that is buried shall be raised—yet not exactly the same—for it shall be a body spiritual or ethereal and immortalized (1 Cor. xv. 35-38, 42-50), but whose essential identity God himself shall preserve unchallenged. Our bodies are all composed of the same elements; of these the earth itself is a vast reservoir, and God well knows how to effect their happiest combination.

1 Thes. iv. 13-17, "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first,"—before those then living "shall be changed;" because, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed;" "then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the

Lord in the air; and so shall we ever be with the Lord."

ART. 79. RIGHTEOUSNESS—"is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law." It is "the state of being right with God—justification—the work of Christ, which is the ground of justification."

The word occurs 200 times in the Old Testament, and in the New 90 times—justification three times; the adjective "righteous" is found 160 times in the Old and 30 in the New. "Just" occurs in Scripture in 80 instances, and "justify," in various forms, 55 times, and principally in the New Testament.

All Scripture in its theological import concentrates around the fundamental truth inscribed in Jer. xxiii. 6, and Rom. x. 4, "THE LORD OUR RIGHTEOUSNESS"—"CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH." In accordance with this all-important principle, we have such statements as the following: "We are sanctified through the offering of the body of Jesus Christ once for all;" "By one offering he hath perfected forever them that are sanctified;" see also Jer. xxxiii. 15, 16.

Other impressive quotations are here subjoined:

Isa. xlv. 8, "Drop down, ye heavens, from above,



and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together." "God's righteousness and salvation are here compared to refreshing showers," and to a harvest of precious fruits in adorning the face of the world.

Isa. lix. 16-20, ". . . Therefore his [own] arm brought salvation unto him; and his righteousness it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head [Eph. vi. 14-17]; and he put on the garment of vengeance for clothing, and was clad with zeal as a cloak;" "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

To his Church for all coming ages God her pledges his truth and his Spirit to give it efficacy. This promise contains the secret of her power in the cause of righteousness.

Isa. lxiii. 1-3, "Who is this that cometh from Edom, with dyed garments from Bozra? This that is glorious in his apparel, traveling in the greatness of his strength?" It is "*I that speak in righteousness, mighty to save.*" "Wherefore art thou red in thine

apparel, and thy garments like him that treadeth in the wine press?" "I have trodden the wine press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

Rev. xix. 11-16, "And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war; and his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood; and his name is called the Word of God. And his armies which are in heaven followed him upon white horses, clothed in fine linen white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness of the wrath of God the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Now read 1 Tim. vi. 12-16, ". . . Fight the good fight of faith, lay hold on eternal life. . . . Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his

times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light unapproachable; whom no man hath seen nor can see; to whom be honor and power eternal. Amen."

ART. 80. SAUL'S BAPTISM. Acts ix. 11-18, with xxii. 10-16. Notice first these statements: "And I said, What shall I do, Lord? and the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of *all things* which are appointed for thee to do;" not one thing, but many. Ananias did not say that he had been sent to baptize Saul, who was already a chosen witness for Christ (ix. 15). But if baptism had been an essential condition, or even *any* condition, "in order to" *either* or *any* blessing, it would most certainly have been so mentioned. In both accounts the baptism is the last thing noticed. His "receiving sight" is mentioned directly and indirectly six times; his "receiving the Holy Spirit" is here indicated only once, and that just after "the laying on of hands," which is twice recorded or mentioned.

Notice, again (from chap. ix. 12-17), that Ananias put his hands on Saul *before* the latter recovered his sight and *in order to* that blessing; but, according to all Bible usage in this respect, "the laying on of

hands" indicated and signalized an impartation of the Holy Spirit and his blessings. (Compare Num. xxvii. 18, 23; Deut. xxxiv. 9; Matt. xix. 15; Acts vi. 6; especially viii. 18; xiii. 3; xix. 5, 6; 1 Tim. iv. 14, etc.)

This, therefore, was the principal official favor in these services of Ananias, as he himself substantially affirms: "And Ananias went his way, and entered into the house; *and putting his hands on him* said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost," the Lord having already ordained him as a minister and apostle to the Gentiles (xxii. 14; xxvi. 12-23). "And *immediatety* there fell from his eyes as it had been scales, and he *received his sight forthwith*;" "and he arose and was baptized,"—"took food and was strengthened."

We see positively that Saul received his sight—miraculously restored—BEFORE he was baptized; then, as this restoration of his sight under such circumstances MUST have been a Divine operation—a work done by the Holy Spirit attending the "laying on of hands," the recognized medium of communicating his power,—and these two objects having avowedly caused the visit of Ananias, we must inevitably conclude that Saul's receiving his sight was truly *accompanied* by the secondly named blessing,

which is expressed as his "being filled with the Holy Ghost."

Consequently, his baptism was not in order to his receiving this Divine "gift," for he had received it before; and then *after* having received his sight, and *after* having been filled with the Holy Spirit, "he arose and was baptized with water."

The Divine object in sending Ananias was principally relative to Saul's appointment to the apostolic ministry: "And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth; for *thou shalt be his witness* unto all men of what thou hast seen and heard; and now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

As Saul was already blessed with the Holy Spirit, this "washing away" of his sins must have been only ceremonial (Num. viii. 5-7), and was forcibly analogous to the consecrative baptism of our Lord Jesus Christ. The circumstances indicate, furthermore, that Saul received this baptism while he was in a standing posture, and that he still was in the house where he had been found by Ananias.

According to some ancient versions the text in Acts xxii. 16, should read thus: "Standing, be baptized, having washed away thy sins in calling upon

the name of the Lord." Compare Acts ii. 21, with ix. 11.

ART. 81. SAVED BY FAITH. Matt. ix. 22, "Daughter, be of good comfort; thy faith hath made thee whole." See also Mark v. 34; x. 52; Luke vii. 50; "Thy faith hath saved thee; go in peace;" and viii. 48, 50; xvii. 19; xviii. 42, with Eph. ii. 8, and Heb. x. 39. "For by grace are ye saved *through faith*, and that not of yourselves; it is the gift of God;" "We are not of them who draw back unto perdition, but of them that believe unto the saving of the soul." "Receiving the end of your faith, even the salvation of your souls," 1 Pet. i. 9. We are saved by *hope* (Rom. viii. 24), in so far as *faith* is one of its elements.

Now faith comes not only by *hearing* (Rom. x. 17), but also by *reading* (Jno. v. 39; xx. 30, 31), and by the Spirit and the works of God (Psa. xix.; Jno. xvi. 8-11; Rom. ii. 14, 15).

ART. 82. SCRIPTURES. Though given "at sundry times and divers manners," yet the entire Bible is a unit, and all of it is necessary to comprise the one grand revelation. Of Christ it is said (Luke xxiv. 27). "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

In the Revised Version of Jno. v. 39, 40, we read, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which *bear witness of me*; and ye will not come to me that ye may have life."

These two quotations refer exclusively to the Old Testament; so does the first verse in the following (2 Tim. iii. 15, 16): "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "All Scripture," the Old as well as the New Testament, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Consequently, we must cling to the *entire Bible* as the only infallible rule for our faith and practice.

ART. 83. SEAL—SEALED. This verb means to mark with a stamp, to ratify, to secure; as a substantive, "seal" means assurance, the mark, or that which authenticates, etc. "He that hath received His testimony hath set to his seal that God is true," (Jno. iii. 33); "He that believeth on the Son of God hath the witness in himself," (1 Jno. v. 10); "The Spirit itself beareth witness with our spirit that we are the children of God," (Rom. viii. 16).

"Sealed" in Christ is identical or concomitant with

“baptized” into Christ. We are sealed by and with the Holy Spirit—and without his work and stamp upon our hearts the gospel would be to us an unratified document—we should not be entitled to its salvation: Eph. i. 13, 14, “In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession;” — “Grieve not the Holy Spirit of God, by whom ye are sealed unto the day of redemption,” (iv. 30). “Now he that stablisheth us with you in Christ and *anointed* us, is God; who also *sealed* us, and gave us the earnest of the Spirit in our hearts,” (2 Cor. i. 21, 22).

Notice particularly 2 Tim. ii. 19: “Howbeit the firm foundation of God standeth, (1 Jno. ii. 19), having this SEAL, ‘The Lord knoweth them that are his;’ (Nah. i. 7, Jno. x. 14, 15); and, ‘Let every one that nameth the name of Christ depart from unrighteousness.’” In this somewhat remarkable passage we have presented to us a double seal,—an inscription on one side made by the Holy Spirit, who sprinkles the blood of Christ upon our *hearts*, pours abroad the love of God within them, and abides with us as a pledge of our sonship and future inheritance; and upon the other side of the seal is engraved a constant



reminder of the believer's obligation to work righteousness. This the visible part of his seal is properly enough placed upon his forehead, (Rev. vii. 3, xiv. 1), because he is bound to make prominent his profession or confession of faith in Jesus Christ, (Matt. x. 32); yet God's promissory side of the seal to this great transaction is placed in the heart of the believer,—because all the Divine obligations have direct reference to the heart—to give a new heart, and to work in us “to *will* and to *do* of his good pleasure.”

God's thus “sealing to the covenant of the gospel in the hearts of all who believe must be” substantially “what is meant by *baptizing* them with the Holy Ghost;” because the sealing is said to be with, and by “that Holy Spirit of PROMISE,” and no other was promised except the one who was to baptize them. “This, then, must be the fulfillment” of the Spirit's promised baptism. God “intends by this seal to bind himself to give full redemption to all who receive the seal,” which indeed is “the gift of the Spirit” remaining with the believer until he finishes his earthly pilgrimage, and receives his full possessions “in everlasting glory.”

Jno. vi. 27, “Him hath God the Father sealed;” this was done by the visible descent and gift of the Holy Spirit at Christ's baptism; it was also abundantly confirmed by the Savior's subsequent mira-

cles; and to these as divine evidences Christ himself often appealed. Of the foregoing principles we should make some practical applications:

1. The believer's baptism with water ought to correspond with that done by the Holy Spirit, who *sprinkles* upon our hearts the blood of Christ, and *pours* abroad within them the love of God, (Heb. x. 22, Rom. v. 5; etc.). This also fully corresponds with the baptism by Christ in pouring out his Holy Spirit; see Mark i. 8, Jno. i. 16, 33; Acts ii. 17, 18; x. 44; xi. 15, 16.

2. As our Savior vindicated himself by reference to his miracles, so the life and works of the professed Christian should be such as speedily to extinguish the fire of any calumny instigated by his adversaries.

ART. 84. SIMON THE SORCERER. The facts related (in Acts viii.) concerning this individual, and of the true believers associated with him in Samaria, demonstrate two propositions which are here radically interesting and important:

1. Even as a rule it was not then and there understood that either the gracious or miraculous "gift" of the Holy Spirit was conditioned upon water baptism,—but rather in some sense upon the "imposition of hands," (verses 17-19).

2. We should thoroughly appreciate the infinite

*difference* between the *saving graces* imparted by the Holy Spirit, and his occasional *miraculous* gifts or "manifestations;" compare Matt. vii. 22, 23.

ART. 85. SIN. The Bible uniformly connects with "sin" three definite senses: accordingly,

1. We are shown the distorted or perverted state of heart, which dominates and defiles the entire man, (Psa. li. 2-5, Rom. vii. 8-23; etc.).

2. We thence discover an impious rebellion against God, which refuses either to meet his requirements or to keep within the restraints of the divine law, (Dan. ix. 5, Jas. i. 15).

3. We are overwhelmed finally by an ill-desert or just liability to punishment, which universally follows the act of wrong-doing, (Psa. xxxii. 1; Rom. iii. 19-26, etc.).

In accordance with the above facts, there are three Hebrew words which are generally rendered "iniquity," "transgression," and "sin," (Ex. xxxiv. 7); these stand very closely related, and with their Greek equivalents represent the leading features of man's alienation from the life of God.

The radical idea of the word rendered "sin" is *failure*; it is *missing the mark*, as spoken of one who shoots an arrow; it is *missing the way*, as spoken of one who wanders from the true course of his intended

journey. "All unrighteousness is sin," (1 Jno. v. 17), "and sin is lawlessness," (1 Jno. iii. 4), a tending to destroy the universal harmony in the Divine government.

ART. 86. TABERNACLE.—TEMPLE.—See Ex. xxv. and 1 Kings vi., vii. 23, etc. The Jewish tabernacle was erected nearly 500 years before the building of Solomon's temple. It contained no molten sea—nor any other vessel either designed or at all sufficient for bodily immersion. The laver—a comparatively large wash-bowl—was the only specified vessel containing water for ablutions; and as to this, it is absolutely stated that it was for the personal use of the priests, and they were to wash their hands and feet "thereat," ("*min*," "*out of it*,"—Ex. xxx. 19; xl. 31); and as the "foot" of the laver is so emphatically mentioned, it must have been so arranged as to receive water from the laver. Connect with these statements the fact that the water of the laver was used for washing the sacrificial meats, to be eaten by the priests and attendant Levites, and we have a rational demonstration that the bowl of the laver could not have been intended for any personal ablutions, and that a bodily immersion of the priests in the laver was a physical impossibility.

No reliable authorities understand that even in the

*brazen sea*, placed in Solomon's temple, were practiced any bodily immersions; it was only a grand reservoir of water superseding the laver of the tabernacle. This tremendous structure—the brazen sea—was 21 feet in height, that is, from the marble floor on which it stood, to the brim or top of the vessel. At the lowest calculation it was capable of containing 15,000 gallons. But the form of this “sea,” and the uses to which its waters were applied, utterly forbid and exclude bodily immersions. “The water was brought in aqueducts under ground from a fountain some four miles” distant, and was “made to rise up through the hollow pedestal into the basin;” and at first there were two spouts, but afterwards twelve, at the bottom of this enormous vessel, out of which the water ran or streamed for the priestly ablutions or baptisms.

This molten sea signified the fountain of divine grace, and its intended application to sinners through the mediate agencies of the Holy Spirit. As the margin of this sea “was wrought like the brim of a cup, with flowers of lilies,” it showed that we must not only be washed by its waters streaming upon us from some of its twelve outlets beneath, but that we must also ascend and DRINK from its fullness, and grow and flourish like the lily-flowers in their grace and loveliness. “For by one Spirit we are all baptized into

one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made *to drink into one Spirit*," (1 Cor. xii. 13).

It is worthy of remark that Josephus interchanges "wash" and "sprinkle" in describing the baptisms from this molten and emblematic sea of purification.

ART. 87. "TESTAMENT." The death of Jesus Christ as the great "Testator" (Heb. ix. 16, 17), or "appointed victim" (see Gen. xv. 9, 10), confirmed the one "eternal covenant" of grace extending from Adam through all ages and with every dispensation; (see Ex. xxiv. 6-8; xxix. 12, 20, 36, with Jer. xxxi. 31; Matt. xxvi. 28, and Heb. viii. 8-12; ix. 20-22).

The "*new* covenant" is so called not only to distinguish it from the *constitution of works*, under which Adam was *created*, and from the Mosaic economy, whose ordinances Christ nailed to his cross (Col. ii. 14, 15); but also and especially because, although announced in Eden, confirmed with Noah and Abraham, and often renewed with others, it inherently possessed the power of vigorous growth—perennial development—a continued unfolding, "new" in every age, until it was completed when Christ came, and brought fully to light its life and immortality as now manifested and bearing more fruitage under the gospel dispensation. [See ARTS. 15, 25, 69, 76.]

God has not had two "wills"—as a dying man may leave concerning his property—for "HE ever liveth," and his "will" or "testament" has been substantially one and the same through all generations; and as such it may be traced through the entire volume of inspiration. [Cf. Rev. iv. 11, with 2 Pet. iii. 9.]

The Levitical code, which is the one sometimes called "the first testament" or "old covenant," was not only harmonious with the Abrahamic, which is identical with the "new" and "everlasting" covenant, but was itself an auxiliary and temporary covenant, divinely instituted, and designed to typify and in some degree carry forward the "new" scheme of grace until Christ in the "fullness of time" should manifest himself. It may be designated as a *scaffolding* to the antecedently contrived and partially completed gospel building begun long before in paradise. We can see as well how redemption included the ancients as how it does the future billions of mankind. All salvation is on the "credit" of the Messiah.

The contrast drawn from Heb. ix. 11, to x. 18, between the first "testament"—"covenant," and the new "testament"—"covenant," exhibits impressively and mainly the inferiority of the type to the antitype, of a "shadow" to the substance. "For by *one offering*—'once for all'—HE hath perfected forever them

that are sanctified,"—even from the beginning of the race on down to the close of the world's history.

Throughout the Holy Scriptures we are taught that the primary condition or provision for this new covenant or constitution is the perfect righteousness of Jesus Christ; "and the proximate condition is that living faith which prompts us to new obedience, or obedience under this new constitution." This new obedience is termed "the righteousness of faith," which is a different thing from "the righteousness of God—without the law—which is by faith of Jesus Christ unto all and upon all them that believe." One (of these) is the ground and the other the fruit of our saving reconciliation. "The righteousness of *faith*" is that loving service which grows out of faith, and disclaiming all merit, rests in affectionate confidence upon "the righteousness of God" for all meritorious purposes. The "old covenant" ostensibly required a perfect and *meritorious* obedience (Gal. iii. 10, 24); the "new" actually requires a loving and *faithful* obedience (1 Cor. iv. 2; Rev. ii. 10).

Now, we are forced to observe that "*faithful* obedience" was the peculiar and really striking characteristic of the saints mentioned in the Old Testament—those worthy ones whose history is touchingly, but concisely sketched in Heb. xi.; and that "*meritorious*



obedience" was seemingly demanded, not because it was possible, but because the moral law cannot bend, and it was necessary that human helplessness should be fully manifested, in order thus to prepare the world more readily to accept and glory in the long promised Savior. See Gal. iii. 24.

Hence, the moral law, which is immutable, and the gospel of grace, which was announced in Eden, *have in all subsequent periods reciprocally sustained each other*; and they will continue thus mutually guarding the spheres of truth and love, and so accomplishing human salvation until time shall be no more.

All believers, in all ages, are therefore under the free constitution of "promise" and "grace;" while all unbelievers remain virtually under the constitution of works, where man was at first stationed,—and where he must forever be in bondage to sin and its consequences unless he accept the covenant of grace offered through our Lord Jesus Christ.

Since there have been only two constitutions,—one of works and one of grace,—and since every believer in every age stands under the covenant of grace,—the second constitution,—we see that the church is one and the same through all generations, as the sameness in constitution is what evinces identity and unity in any organization.

ART. 88. TEXTS,—which identify Christ as the God revealed in the Old Testament :

Gen. i. 1, "In the beginning God created the heaven and the earth;" "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that hath been made," (Jno. i. 1-3); "In whom we have redemption through his blood; . . . by him were all things created, . . . and by him all things consist; and he is the head of the body, the church" (Col. i. 14-18).

Hence, it must have been Christ who as God was seen by Adam and Eve; he even talked with them after their transgression (Gen. iii. 8-19); and although he was not then incarnated, yet every circumstance indicates that he assumed a human likeness. He instructed Noah as to the ark for the coming flood (Gen. vi. 14-22); and he was often seen by Abraham (Gen. xii., xv.-xviii.). Christ himself said to the Jews (Jno. viii. 56-58): "Your father Abraham rejoiced to see my day; and he saw it and was glad. . . . Before Abraham was born I AM."

Now compare Gen. xvii. 15-22: . . . "Then Abraham fell upon his face and *laughed*, and said in his heart, Shall a child be born unto him that is a hundred years old?" etc.

In Gen. xviii. one of the three who are there called

"men" must have been our Lord and Savior. While the other two went on to Lot in Sodom, and in chap. xix. are termed "men" or "angels," the Lord tarried and told Abraham the impending doom of Sodom. "And he left off talking with him, and God went up from Abraham."

Again, chap. xxii. 15-18, . . . "By myself have I sworn, saith the Lord, . . . that in blessing I will bless thee, . . . and in thy seed shall all the nations of the earth be blessed." Well therefore might Abraham *laugh* and *rejoice* exceedingly.

Christ, veiled in the "form of a man," but not yet called Jesus, is often designated by the word angel or messenger; and he was at least once seen by Jacob (Gen. xxxi. 11, 13; xxxii. 24, 28, 30): "The angel of God spake unto me, . . . I am the God of Bethel where thou anointedst the pillar." . . . "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." "And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." "And Jacob called the name of the place Peniel; for, said he, I have seen God face to face; and my life is preserved." Now compare Hos. xii. 3-5:

"By his strength he had power with God; yea, he had power over the Angel, and prevailed; he wept

and made supplication unto him; he found him in Bethel, and there he spake with us; even the LORD God of hosts; the LORD is his memorial."

Christ our Lord revealed himself, especially to Moses, (Ex. iii. 2-14): "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush was not consumed. . . . And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, . . . I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." (Acts vii. 31-33). "And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, . . . and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth *my people* (Jno. i. 11, 12) the children of Israel out of Egypt." "And Moses said unto God, Who am I, that I should go unto Pharaoh?" . . . "And he said, certainly I will be with thee." . . . "And Moses said unto God, Behold, when I am come unto the children of Israel, and shall say unto them, The

God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . This is my name forever, and this is my memorial unto all generations."

How do we know this was Christ? Because it is said Moses obeyed, "choosing rather to suffer *affliction with the people of God* than to enjoy the pleasures of sin for a season; *esteeming the reproach of Christ* greater riches than the treasures in Egypt," (Heb. xi. 24-26); and because his presence with the Israelites is demonstrated by many other passages.

Christ our Lord was at one time seen by the elders of Israel, (Ex. xxiv. 9-11): "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hands; also they saw God,—and did eat and drink."

Now, as "no man hath seen God" the Father "at any time," (Jno. i. 18 and 1 Jno. iv. 12 with Ex. xxxiii. 20), the glorious and august Being who talked to Moses, the elders, and patriarchs, and was seen by

them, must have been he who "was in the beginning with God," and "was God," manifesting himself as the author of their and our salvation. But the whole nation of Israel at different times witnessed the miraculous displays of His presence; Ex. xiv. 19-22:

"And the ANGEL OF GOD, (Gen. xlviii. 15, 16), which went before the camp of Israel, removed and went behind them; and the pillar of cloud went from before their face, and stood behind them; . . . and the Lord caused the sea to go back by a strong east wind, . . . and the waters were divided; and the children of Israel went into the midst of the sea, upon the dry ground, and the waters were a wall unto them on their right hand and on their left." Now see 1 Cor. x. 1-4:

"All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all *drink* the same spiritual *drink*; for they *drank* of the spiritual Rock that followed them,—and THAT ROCK WAS CHRIST." Compare here Deut. xxxii. 1-4:

"My doctrine shall drop as the rain, my speech shall distill as the dew; because I will publish the name of the Lord. . . . He is the ROCK, his work is perfect, . . . a God of truth, without iniquity, just and right is he."

But Paul continues, "Neither let us tempt CHRIST as some of them also tempted, and were destroyed of serpents." "These things happened unto them for ensamples, and they are written for our admonition."

Ex. xix. 16-21. ". . . There were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, . . . and the whole mount quaked greatly;" "and the Lord called Moses up to the top of the mount," and said unto him, "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish."

Ex. xxiii. 20-23. "I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, . . . *for my name is in him.* But if thou shalt indeed obey his voice, . . . I will be an enemy unto thine enemies, and . . . mine Angel shall go before thee, and bring thee in unto the Amorites," etc. "*My presence* shall go with thee, and I will give thee rest," (xxxiii. 14).

Num. xx. 16, "When we cried unto the Lord, he

heard our voice, and sent an ANGEL, and hath brought us forth out of Egypt."

We have learned definitely the powerful NAME designating that ANGEL whose arm protected Israel, and whose voice caused all the people and even mount Sinai to tremble. It was CHRIST—the I AM THAT I AM—himself.

Deut. iv. 33; v. 24: "Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live?" "The Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth speak with a man, and he liveth." Now, this "Lord our God" must have been our own Savior, who said of the Father, "Ye have neither heard his voice at any time, nor seen his shape," (see Jno. v. 37-39, 46, 47).

This same Being appeared to Joshua, (chap. v. 13, 14): "When Joshua was by Jericho . . . , there stood a MAN over against him with his sword drawn in his hand; and Joshua went unto him and said,—Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come; and Joshua fell on his face to the earth, and did worship." Then, as no good being except God can accept such "worship," this "MAN" could have been no other person than the "captain of our



salvation" "by whom are all things, and who shall bring many sons unto glory," (Heb. ii. 10 with Matt iv. 10).

The same ANGEL—CHRIST—often reproved the Israelites for their transgressions. He instructed Gideon and Manoah, (see Judges vi. 11-23, and xiii.). He also filled the grand temple with the symbol of his presence and favor at its dedication by King Solomon, (2 Chron. vii. 1-3).

He was seen likewise by the prophet Isaiah, (chap. vi. 1-10): ". . . I saw also the Lord, high and lifted up, and his train filled the temple. Above it stood the seraphim, . . . and one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. . . . Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not;

and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes,—lest they see,” etc. Connect with this Jno. xii. 37-41 :

“Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, . . . He hath blinded their eyes, and hardened their hearts, that they should not see, . . . nor understand, . . . and be converted. . . . These things said Esaias when he saw His glory and spake of him.” (See also Acts xxviii. 25-27.)

Isa. liii. 4-6, “Surely he hath borne our griefs and carried our sorrows; . . . He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; . . . and the Lord hath laid on him the iniquity of us all;” “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed,” (1 Peter ii. 24); “Who was delivered for our offenses, and raised again for our justification,” (Rom. v. 24).

Isa. lxiii. 7-16, “. . . For he said, Surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted, and the Angel of his presence saved them, and carried

them all the days of old. Nevertheless, they rebelled and vexed his Holy Spirit. . . .”

Thus “the prophets have searched diligently what time, or what manner of time, the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow,” (1 Peter i. 10, 11); “For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost,” (2 Peter i. 21). Hence, “the testimony of Jesus is the spirit of prophecy,” as “of the Lamb that hath been slain from the foundation of the world,” (Rev. xiii. 8; xix. 10).

Dan. ix. 24-27, “. . . From the going forth of the commandment to restore and build Jerusalem [by Artaxerxes, B. C. 454], unto Messiah the Prince shall be seven weeks and threescore and two weeks; and after threescore and two weeks shall Messiah be cut off. . . . And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolator.” Our Savior himself interpreted this last sentence in reference to the destruction of Jerusalem, (Matt. xxvi. 15). We find the fulfillment of this prophecy in the history of the “Jewish Wars,” by Josephus.

Only one other quotation, and that from the Old Testament, will be given here,—Mal. iii. 1-3, “. . . The Lord, whom ye seek, shall suddenly come to his temple; and the messenger [or angel] of the covenant, in whom ye delight, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness.”

With the foregoing we may compare Jno. iii. 13-16; vi. 33, 50, 51, 62; viii. 51-58; xvii. 4, 5, 24.

ART. 89. TRUTH. This term occurs in the Old Testament about 100 times, and 108 times in the New Testament. “What is truth?” with seeming flippancy Pilate inquired of the Savior; and this question had been often and earnestly propounded by the ancient philosophers. Essential truth appears to include goodness and purity as well as honesty, reality, and infallibility—thus constituting a symbol or shrine of Divinity himself, and being self-consistent everywhere and through all duration. Selections from inspired statements involving this theme are here subjoined:

Gen. xxiv. 27, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth." "And Jaꝓob said, O God of my father, . . . I am not worthy of the least of all thy mercies, and of all the *truth* which thou hast showed unto thy servant," (xxxii. 9, 10). Ex. xxxiv. 6, 7, "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in *goodness and truth*, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" who are unrepentant. 2 Sam. vii. 28, "And now, O Lord God, thou art God, and *thy words are truth*, and thou hast promised this good thing unto thy servant."

1 King xvii. 24, . . . "The word of the Lord in thy mouth is truth;" "Lead me *in thy truth*, and teach me, for thou art the God of my salvation," (Psa. xxv. 5). "Thou desirest truth in the inward parts," (li. 6); "God shall send forth his mercy and his truth," (lvii. 3); "Mercy and truth are met together, righteousness and peace have kissed each other," (lxxxv. 10); "Thy righteousness is an everlasting righteousness, and thy law is the truth.—All thy commandments are truth," (cxix. 142, 151).

Prov. xvi. 6, "By mercy and truth iniquity is purged;" "Buy the truth, and sell it not; even wis-

dom, and instruction, and understanding," (xxiii. 23). "He shall bring forth judgment unto truth," (Isa. xlii. 3); "I will cure them, and will reveal unto them the abundance of peace and truth," (Jer. xxxiii. 6); "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified *thy word* above all thy name," (Psa. cxxxviii. 2).

Dan. iv. 37, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, *all whose works are truth*, and his ways judgment; and those that walk in pride he is able to abase;" "But I will show thee that which is noted in the scripture of truth," (x. 21); "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity," (Mal. ii. 6).

Jno. i. 14, 17, "And the Word was made flesh, and dwelt among us, . . . full of grace and truth;" "The law was given by Moses, but grace and truth came by Jesus Christ;" "And ye shall know the truth, and the truth shall make you free;" "If the Son [or truth] shall make you free, ye shall be free indeed," (viii. 32, 36); "I am the way, *and the truth*, and the life," (xiv. 6); and "When he, *the Spirit of truth*, is come, he will guide you into all truth," (xvi. 13); hence the prayer of Christ for the disciples,

and for all Christians, (xvii. 17), "Sanctify them through thy truth; thy word is truth."

Rom. i. 18, 19, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness," etc. "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, [God will render] indignation and wrath, tribulation and anguish, [even] upon every soul of man that doeth evil," (ii. 8, 9).

2 Cor. iv. 1, 2, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Gal. iii. 5, 14, "To whom we gave place by subjection, no, not for one hour; that the truth of the gospel might continue with you;" . . . "I saw that they walked not uprightly according to the truth of the gospel;" "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been openly set forth crucified?"

Eph. iv. 20, 21, "But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus;" "For the fruit of

the Spirit is in all goodness and righteousness and truth," (v. 9); "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness," (vi. 14).

1 Tim. ii. 1-4, ". . . This is good and acceptable in the sight of God our Savior, who willeth that all men should be saved, and come to the knowledge of the truth;" "That thou mayest know how men ought to behave themselves in the *house* of God, which is the *church* of the living God, the pillar and ground [or stay] of the TRUTH," (iii. 15).

Heb. x. 26, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

1 Pet. i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently." (Compare also 2 Pet. ii. 2; Jas. iii. 14 and v. 19.) "And it is the Spirit that beareth witness, because the Spirit is truth," (1 Jno. v. 6).

Finally we here quote 2 Thes. ii. 8-14: "Then shall be revealed the lawless one,—whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; *even he*, whose 'presence' is according to the working



of Satan with all power and signs and wonders of falsehood, and with all deceit of unrighteousness in them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believe not the truth, but had pleasure in unrighteousness.

“ But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth,—whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

ART. 90. UNITY OF THE CHURCH. We have a superabundance of reasons for maintaining that God’s church has been one and the same in every essential through all generations:

1. As truth is absolutely and universally self-consistent, and as God’s word is THE TRUTH, upon which his church is forever founded, we see hence a necessity for the existence of one unbroken and perennial ecclesiastical organization. With reference to this, also, there is constantly manifested a uniformity of design in both creation and providence. The whole economy of nature (Rom. viii. 19–23)

actually anticipates the development of the church through all its stages even unto its final and eternally glorious "manifestation."

But this institution, sometimes called the "kingdom of God," (Mark iv. 30-32,) was by the Savior compared to "a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and *putteth out great branches.*" Consequently, this unity does not prevent, but rather develops, a legitimate and interesting variety in minor and necessary organizations.

2. As Jesus Christ is the same yesterday, to-day, and forever, (Heb. xiii. 8), so the principles and design of his moral government must be eternal and immutable. His ways are perfect; they need no revision. He changes not (Mal. iii. 6); but he is "Lord of all." "Before me there was no God formed (Col. i. 17), neither shall there be after me; I, even I, am the Lord, and beside me there is no Savior;" (Isa. xliii. 10-15) "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," (Acts iv. 12).

3. In the New Testament the church is often called the "body" of Christ, as in 1 Cor. xii. 12-27; Eph. v.

23-32; Col. i. 18; and in this "one body" are positively included all the saints historically given in the Old Testament.

4. The church is sometimes designated as a "temple"—a "building" that is "fitly framed together"—with the same foundation upon which are standing "apostles and prophets, Jesus Christ himself being the chief corner stone," (Eph. ii. 12-22); and this structure or community had long been identified in "*the commonwealth of Israel*." But can two or more buildings stand together upon the same foundation?

5. This "community" in this same "commonwealth" is sometimes interchangeably termed "the kingdom of God," or "the kingdom of heaven," containing Abraham, Isaac, Jacob, and all the ancient worthies: "When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel; and I say unto you, that many" Gentiles "shall come from the east and the west, and from the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God"—"the kingdom of heaven;" (see Matt. viii. 10-12 with Luke xiii. 28-30).

This solemn declaration of Christ corresponds fully with many glorious announcements made by the ancient Jewish prophets; (compare Gen.

xlix. 10; Isa. xxxv.; xlii. 4, 10, 12; li. 5; lx. 9-12; etc.).

6. The Israelites are designated (Rom. xi.) the "natural branches" of a good olive tree, and *some* of these branches having been broken off, the believing *Gentiles*, as branches of the *wild* olive, were grafted in among the *remaining* "natural branches," and were growing upon the same nourishment and from the same "*root*" with the Jewish Christians. It is furthermore stated, that thus it was revealed unto His holy apostles and *prophets* by the Spirit, that the Gentiles should be *fellow-heirs*, and of the *same body*, and *partakers of his promise* in Christ by the gospel," (Eph. iii. 6). Accordingly, even James in his epistle (chap. i. 1) addresses the *church universal* as "the *twelve tribes* which are scattered abroad."

7. Since the Scriptures represent the church as only "one body" — "building" — "house" — "temple," — "one fold" with "one shepherd," (Jno. x. with Isa. lvi. 6-8, etc.), — they likewise supplement these figures by reference to the one BRIDE — the Lamb's wife, (Rev. xix. 7; xxi. 9), — and thus we are shown the "*one family*," (Eph. iii. 14-19), a part of which is on earth and a part in heaven glorifying the same Father through the redemption purchased by our Lord Jesus Christ.

8. The parable of the "vineyard" furnishes another

positive demonstration that the church continued the same, and unbroken, out of the patriarchal and Jewish ages, and administrations, into the new or "Christian" dispensation. (Read Matt. xxi. 33-45, and Luke xx. 9-19, with Psal. lxxx. 8-16; Cant. viii. 11, 12; Isa. v. 1-7; and Jer. ii. 21, 22). "Therefore say I unto you, THE KINGDOM OF GOD shall be taken from you and given to a nation bringing forth the fruits thereof;" "And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people; for *they perceived that he had spoken this parable against them,*" and they maliciously proceeded as fast as possible to fulfill its exact statements. We cannot well avoid seeing that "the kingdom of God" here must be identical with the church; hence, it must be one and the same in all the specified dispensations.

ART. 91. VALUE OF THE OLD TESTAMENT. "*It is written,*" said the Savior, (Matt. iv. 4, 7, 10), "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (Deut. viii. 3).

With a like significance, "*written*" occurs 18 times in Romans. The Old Testament is indeed our principal or only means of understanding many things given in the New. In it alone do we find an intelligent account of our origin, and a rational solution of

numerous other deep and complicated problems. The worth of even its historical records cannot be adequately estimated by human calculation.

The prophecies which it contains are and have been a strong guarantee along the galleries of time that the human race has always been under Divine superintendence. It is pervaded, we know, by multi-form types and symbols; but "the types and symbols of Scripture have as distinct laws as have other forms of language;" and the New Testament gospel to-day is most deeply felt and richly understood among those who come to it by way of Genesis, through the interpreting lights of types and symbols. Low views of Christ's atoning work are the natural results of "faultily studying the Gospels" without a previous examination of the deep, blood-stained foundations" in the writings of Moses and the prophets. Hence, the Old Testament has been and will be a principal means of guiding to Christ "the wandering Jew"—the "lost tribes" of Israel. Bearing upon the great worth of the Old Testament, the following passages have been selected:

Isa. viii. 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them;" "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath com-

manded them and his spirit it hath gathered them," (xxxiv. 16); "The grass withereth, the flower fadeth, but the word of our God shall stand forever," (xl. 8); "He hath made my mouth like a sharp sword, . . . and made me a polished shaft," (xlix. 2).

Jer. xxiii. 28, 29, ". . . What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" "Thus shall ye every one say to his neighbor, and every one to his brother, What hath the Lord answered? and What hath the Lord spoken? . . . For ye have perverted the words of the living God, of the Lord of hosts our God," (35, 36).

Hos. vi. 5-7, "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; . . . For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant," etc. Here "God rebukes his people for putting outward rites in the place of inward holiness." So our Savior applies this quotation, (Matt. ix. 13; xii. 7).

Matt. v. 18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled;" "Why do ye also transgress the commandment of God by your tradition?" (Matt. xvi. 1-3).

Mark vii. 7-9, 13, "In vain do they worship me,

teaching for doctrines the commandments of men. For laying aside the commandment of God (Isa. i. 9-15), ye hold the tradition of men, as the washing of pots and cups," etc. "Heaven and earth shall pass away, but my words shall not pass away," (xiii. 31); and the Old Testament is a part of Christ's words as it was expressly inspired by his Spirit.

Luke xxiv. 27, 32, 44-47, "And beginning at Moses and all the prophets, he expounded unto them in all the Scripture the things concerning himself;" "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Jno. v. 37-39, 46, 47, . . . "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me;" "For had ye believed Moses, ye would have believed me; for he wrote of me." (Deut. xviii. 15-19.) "But if ye believe not his writings, how shall ye believe my words?" (See Rev. i. 16.)



Acts xvii. 2-12, " . . . These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so: therefore many of them believed." (Compare xviii. 28; xx. 27, and xxvi. 22, 23.) Eph. vi. 17, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God;" "Let the word of Christ dwell in you richly in all wisdom," (Col. iii. 16).

2 Tim. iii. 15-17, . . . "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For the word of God is living and powerful, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart," (Heb. iv. 12).

2 Pet. i. 19-21, "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts. . . . For no prophecy ever came by the will of man;

but men spake from God, being moved by the Holy Ghost." It is a glorious truth that many ages before Peter was inspired David had said, "Thy word is a lamp unto my feet, and a light unto my pathway," (Psa. cxix. 105).

ART. 92. VERSIONS. In all the best and purest versions of Scripture, even back to times apostolic, the word *baptizo* has been translated by words meaning to *wash, cleanse, sprinkle*. But we note that, among the ancient classics, this disputed term was never applied to any religious ceremony. All scholars and lexicons worthy of consideration also make a difference between New Testament Greek and that of the ancient classics. In our Savior's time, however, Syro-Chaldaic was the vernacular of Palestine.

Among the native Greeks there were six principal dialects, besides many sub-dialectic and idiomatic varieties. Hellenistic Greek was formed and understood mainly by Syrians and Hebrews, while it was despised by the Grecian natives. Nevertheless, the *native* dialectic differences justify the fact and argue the point that the Hellenistic dialect of the foreigners had and should have its own independent peculiarities. Among these peculiarities was the use of the word *baptisma* or *baptismos*. Hence, we cannot consistently *force* the Greek classics to decide the mean-

ing of "*baptism*," as the word was never used by any of them ; and, though they may sustain us, we need not here resort to them with the *verb-form* of this word in *dialects* which the *apostles* did not employ nor claim to understand.

We observe that "wash," though traced through all the ancient versions, never means "immerse;" and "for 1500 years after the Christian era not a single version made from the original Scriptures supports a case of immersion. But every version supported affusion, and with overwhelming force." Indeed, "affusion is so plainly taught in the Bible," that the fact could not be obliterated by all the pains and honest prejudices of the King James translators. These "adopted the prevailing opinion of that age, [1611], that immersion was the common practice of the apostolic church and of the primitive Christians. They did not practice it, because they did not deem the mode of administering the rite as binding, or of any great importance. But this erroneous opinion, honestly entertained, had its effect upon the translation. For where the original would admit of two renderings, they uniformly gave that which seemed to favor immersion."

Dr. Alex. Campbell says that they "on no occasion favored the innovation of sprinkling by any rendering or note marginal in that translation." Dr. T. J.

Conant, the greatest Baptist scholar of the age, speaks in a similar manner. Yet these translators have by some immersionists been "openly charged with subjecting their consciences to the dictation of an earthly despot, by acquiescing and uniting with him in the conspiracy *to cover up* and *mask* the subject of baptism from the view of the unlearned." Likewise, the "lexicography of past centuries, as well as all the English versions, were made by those who were wholly under immersion influence;" yet their works have been strangely decried as "pedobaptist" lexicons, versions, and "concessions!"

The attempts made by Mr. Campbell and others to establish immersion by ancient versions have resulted in conclusive evidences to the contrary. The manner in which they have presented the subject has also been exceedingly disingenuous. "Nothing so weak and yet so presumptuous, nothing so seemingly fair," and yet so fallacious, "and so easily detected," has found a place in the history of modern theological controversy.

Of the 36 versions, "ancient and foreign," which Dr. A. C. tries to represent, we see *by his own showing* that 7 use a word meaning "to cross;" and 6 have "cleanse," or "wash" and "bathe;" 8 have the word *baptizo* transferred; 5 use *amad*, Arabic for "sprinkle," "pour," "wash;" 1 has the Latin *tingo*,

"stain," "sprinkle," etc.; 4 contain words almost entirely dissimilar; and 5 represent the German, Danish, etc., whose readers are in the constant habit of administering baptism by affusion. (See Newton's "True Baptist," Vol. I., pp. 70-80.)

ART. 93. "WASH" — in Scripture, is generally equivalent to "cleanse," and is very frequently expressed by "sprinkling" and "pouring." It has the strongest import when used figuratively, as in Isa. i. 16; Jer. ii. 22; iv. 14; 1 Cor. vi. 11; Eph. v. 26; Tit. iii. 5, etc.

The "washings" (*baptisms*) in Heb. ix. 10, are the "pourings" and "sprinklings" mentioned in the Mosaic ritual, (as in Ex. xxix. 4; xxx. 30; Num. viii. 6, 7; xix. 7, 18-21; Lev. viii. 6, 30). The Septuagint of Lev. vi. 28, is *klusei hudati*, "he shall wash with water."

The custom which we see denoted by "wash" and "washing" in Mark vii. 3, 4, 8, etc., is expressed variously in the Greek by *nipson*, *baptisontai*, *baptismous*, etc. In Luke xi. 38-41, we read interchangeably "washed," "make clean," "cleanse," and "clean," while in the Greek here we have *ebaptisthe*, *katharizete*, and *kathara*, and in Matt. xv. 1-20, we have the subject presented in a very similar manner. So we again see that in a scriptural sense "to wash" or "to

baptize" means *to cleanse*, as does "sprinkle," Heb. ix. 21, 22, and throughout the Bible generally.

In 2 Kings iii. 11, we see again the manner in which this "washing" as a custom was usually performed: "And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat which *poured water on the hands of Elijah.*"

Dr. Ditzler has shown, both philologically and historically, that the primary meaning of neither *bapto* nor *baptizo* is dip or immerse. By scores of words belonging to this class, and also from an ample variety of languages, he seems certainly to have established the proposition that no word meaning "wash" or "cleanse" ever primarily meant "immerse;" and that the general, if not indeed the universal, rule is, they first mean "stain" or "sprinkle," then "pour;" from this comes "wash," and *finally* "immerse."

The word "wash," in its different forms, occurs in Scripture about 125 times, and about 40 of these are in reference to Jewish cleanliness as required by the laws of Moses, and a majority of the instances given specify garments—some with the instructions concerning leprosy; others enjoin the priests to wash their hands and feet before entering upon services in their regular tabernacle ministrations.

The remaining cases are the ceremonial "washings"—the "various baptisms," (Heb. ix. 10), which,

we cannot too emphatically repeat. were the Levitical "sprinklings," "pourings," and "anointings," along with which were offered both those gifts and sacrifices that Paul says "could not make the worshiper perfect as pertaining to his *conscience*."

ART. 94. "WATER" is mentioned in the Bible about 500 times. In a large majority of the cases it has a literal meaning. But, in numerous instances still, applied ceremonially or written symbolically, it represents the life-giving power of God's eternal truth, and has therefore deep and grand spiritual significances. [Compare Ex. xvii. 6, and Num. xx. 11, with 1 Cor. x. 4.]

The waters of the molten sea (1 Kings vii.) symbolized the fountain of Divine *truth*, as well as grace; and the twelve oxen, standing for the tribes of Israel, represented also the apostles of the Lamb, and from them the entire gospel ministry, (1 Cor. ix. 9).

Let us now select some of the passages in which water represents the blessings of Divine *truth* and its fruitfulness:

Psa. xxxvi. 8, 9, . . . "And thou shalt make them *drink* of the *river* of thy pleasures; for with thee is the *fountain of life*;" "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High," (xli. 4).

Isa. xxvii. 2-6, calling his church a vineyard, the Lord says, . . . "I will water it every moment, . . . I will keep it night and day; . . . Israel shall blossom and bud, and fill the face of the world with fruit;" (Cf. Rom. xi. 12). "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent." (See Deut. xxxii. 2; Matt. xxiv. 35.)

Jer. ii. 13. "For my people have committed two evils,—they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water;" "They have forsaken the Lord, the fountain of living waters," (xvii. 13); but he hath redeemed them: "therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all," (xxx. 12).



Ezek. xvi. 4, 9, . . . "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." (See 1 Jno. v. 8.) "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessings." (Cf. Psa. cxxxiii. 3.)

Ezek. xlvii. 1-12, "Afterward he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward; . . . and behold, there ran out waters on the right side; and when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; and the waters were to the ankles. Again he measured a thousand [cubits], and brought me through the waters; the waters were to the knees; again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. . . ."

"This noble symbol of a living stream of water issuing out from under the threshold of the temple, continually growing wider and deeper as it advances, represents the presence and blessing of God, especially the life-giving power" of the Divine Spirit in

his TRUTH, "and through it the constant increase of his kingdom of grace from age to age." "The stream comes forth from the temple, because that is God's dwelling-place"—whence the gospel is to be sent outward until the "earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isa. xi. 9; xxxv. 7).

Joel iii. 18, " . . . The mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

Zech. xiv. 8, "And it shall be in that day, that living waters shall go out from Jerusalem;" and "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," (xiii. 1). "Therefore with joy shall ye draw water out of the wells of salvation," (Isa. xii. 3).

As in the foregoing quotations we have seen that water signifies Divine grace and TRUTH—which came by Jesus Christ, (Jno. i. 17,)—is it not legitimate for us to feel the gathered momentum in this grand symbol when the Savior announced, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God?" (Jno. iii. 5).

Likewise we read again, (Jno. iv. 10-14), "Jesus answered and said unto her, If thou knewest the gift

of God, and who it is that saith to thee, Give me to drink—thou wouldst have asked of him, and he would have given thee *living water* ;” and as “ *Without a parable* spake he not unto them,” (Mark iv. 34), we hear the same symbol repeated often: “ Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Surely the word in neither of these passages can have a merely literal meaning.

Jno. vii. 37-39: “ If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, (Prov. x. 11), “from within him” shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive.” Here we *must* heed the *inspired* explanation, that “water” in such passages emphatically signifies “the Spirit of TRUTH,” (Jno. xvi. 13).

Eph. v. 25, 26, . . . “Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of *water* with the word”—“IN THE WORD.” “*Sanctify* them through thy *truth*; thy *word* is truth,” (Jno. xvii. 17); “Already ye are *clean* because of the *word* which I have spoken unto you,” (xv. 3, 26).

The Scriptural suggestion, that “water” in such passages must be understood as meaning “truth,” or

"the Spirit of grace and truth," should be conscientiously embraced with pleasure by everybody in Christendom. (See 1 Cor. iii. 6-8).—Rev. vii. 17, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto *living fountains of water*;" "the waters of life;" (see also xxi. 6 and xxii. 1, 17). "And he shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the lamb;" "and on either side of the river was the tree of life," etc.

Among the statements made only by the Apostle John, we here notice that in chap. xix. 34, and the one in 1 Jno. v. 6: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water;" "This is he that came by water and blood, even Jesus Christ; not only with the water, but with the water and with the blood," etc.

Then, the water and the blood, which flowed from the pierced side of our Savior, officially sealed and antityped the baptisms and the sacrifices of the Jewish ritual. They also emblemized the life-giving power of the Divine Sacrifice, and the grace signified in the Christian ordinance of baptism, with our being "sealed" by the Holy Spirit, thus at the trans-mission-line fully identifying his kingdom as one and the same in the old and in the new dispensation.

ART. 95. "WORD OF GOD."—as contained in the Bible,—is not a spirit; but it has a spiritual meaning and importance. It is a marvelous—an irrational—interpretation to use Jno. vi. 63 as teaching that the New Testament is spirit—instead of the Spirit's *sword*, (Eph. vi. 17)—and then almost to ignore the Old Testament, which was dictated by the same Divine Author. "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God," (Matt. iv. 4; Deut. viii. 3). "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life;" He means that "eating his flesh" and "drinking his blood" (verse 56) were expressions not to be understood in a literal sense; but it was their spiritual import which would profit the hearers. Compare 2 Cor. iii. 2-6, ". . . Ye are our epistle, . . . written not with ink, but with the Spirit of the living God, . . . who also made us sufficient as ministers of a new covenant, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

ART. 96. WORDS RELATING TO BAPTISM; Selections of those most important, in the discussion of this subject, are here subjoined:

I. Of the Hebrew, the words with which we here have most to do, are,

1. *Rachats*—"wash,"—and this is rendered in the SEPTUAGINT by *louō* and *plunō*; and whenever these are modal, it is always "sprinkle," or "pour," or both; as *rhaino*, *cheō*, *niptō*.

"No lexicon ever defined *rachats* by immerse, dip, or plunge, or any word equivalent to one of these. Like *baptizo*, it means to cleanse or purify without any reference to the manner in which this action is performed." Among the scores of passages in which it is found, two or three are here specified:

Gen. xviii. 4, "Let a *little water*, I pray you, be fetched, and *wash your feet*, and rest yourselves under the tree;" "And he *washed his face*, and went out, and refrained himself, and said, Set on bread," (xliii. 31); "And all the elders of that city next unto the slain man shall *wash their hands over the heifer* that is beheaded in the valley," (Deut. xxi. 6).

2. *Kabas*—wash; "No lexicon ever rendered this word by dip or immerse": Gen. xlix. 11, ". . . He washed his garments in wine, and his clothes in the blood of grapes;" Jer. iv. 14, ". . . "Wash thy heart from wickedness, that thou mayest be saved."

3. *Shataph* "Gesenius defines by a 'pouring rain;' Furst, by a 'rain-gust.'" It is used even in 1 Kings xxii. 38, "And one washed the chariot in the pool of Samaria;" Ezek. xvi. 9, "Then washed I thee with water; yea, I thoroughly washed away thy blood

from thee, and I anointed thee with oil." In this verse *shataph* is interchanged with *rachats*. It also is found in many other places.

4. *Tabhal* or *tabal*—is frequently rendered to "dip:" but it is never used in Scripture to express *ceremonial washing of the person*. However, it *primarily* means to sprinkle. It and *kabas* are used several times by the learned Jew Maimonides, (A. D. 1135—1204).

5. *Taher* is translated by the Greek *katharizō*,—to cleanse,—which is interchanged with *baptizo* by both sacred and secular penmen. There are more than 20 places in the Old Testament where *taher* is used in a baptismal sense. This word and its cognates are used—but not exclusively—to denote all the ceremonial cleansings of the law, as in Lev. xiii. 6, 34; Num. viii. 6, 7, 15, 21; xix. 12, 19; see also Ps. li. 2; Jer. xxxiii. 8; etc.

The general tenor of these passages may be seen from the last two indicated: "Wash me thoroughly from mine iniquity, and *cleanse* me from my sin;" "I will *cleanse* them from all their iniquity," etc.

6. *Qadesh* also implies baptism. It is used over 100 times, and is interchanged with *taher*. *Qadesh* or *quodash* equals the Greek *hagiadzo*, "sanctify," as Ex. xxviii. 41; xl. 13; 1 Sam. xvi. 5; etc.: "And [thou] shalt anoint them, and consecrate them, and *sanctify*

them, that they may minister unto me in the priest's office."—*Kadosh* or *qadosh* equals *hagios*, holy.

7. *Zaraq* is used about 30 times to express "sprinkling," as Ex. xxiv. 8, "And Moses took the blood and *sprinkled* it upon the people," (see Heb. ix. 19-21); Ezek. xxxvi. 25, "Then will I *sprinkle* clean water upon you, and ye shall be clean from all your filthiness," etc.

8. *Nazah*, meaning "sprinkle," occurs about 25 times, and is interchanged with *zaraq*; Num. viii. 7, "*Sprinkle* water of purifying upon them;" Isa. lii. 15, "So shall he *sprinkle* many nations." *Nazareth*—from *nazah*—means "sanctified."

9. *Mashach* or *mashiach*—(whence Messiah)—occurs about 120 times in the Hebrew Scriptures, and is translated by "anoint," and its cognates; as, Ex. xxx. 30, "And thou shalt *anoint* Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office;" Lev. viii. 12, "And he poured of the anointing oil upon Aaron's head, and *anointed* him, to sanctify him;" "And the priest *that is anointed* shall take of the bullock's blood, and bring it to the tabernacle of the congregation; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary," (Lev. iv. 5, 6).

II. Of Greek words, we mention *piptō*, fall; *louō*,



wash, bathe; *niptō*, wash, especially the hands and feet; *cheō*, *ekcheō*, pour, pour out; *rhainō*, *rhantizō*, sprinkle; *brechō*, moisten, bedew, and especially to rain, (as Matt. v. 45); and *proschuō*, to pour upon, (Heb. xi. 28).

2. We may properly here insert some of the words which, in the New Testament, have a meaning never intended by the Greek classics:

*Dikaioṣunē*, righteousness, or justification; *dikaioō*, I justify; *pneuma*, spirit; *erga*, works; *pistis*, faith; *pisteuō*, I believe, trust; *ktisis*, creation; *ekklesia*, church; *eklektoi*, the elect; *hagioi*, saints; *kletoi*, the called; *euangelion*, the gospel, or glad tidings; etc.

3. There are five words which are translated from the Greek into *Latin* by *mergo* and its compounds; they are, *buthizō*, *dunō*, *katadunō*, *katapherō*, and *kata-pontizō*.

By the Greeks, as we have seen, *baptizo* was often used in *direct contrast* with the idea of submergence. *Bapto* and *baptizo* are sometimes compounded with prepositions. In Ezek. xxiii. 15 for "dyed attire" the Hebrew has *tebulim*, from *tabal*, and the Greek of the *Septuagint* has *parabapta*.

III. Of the *Latin*, as before stated, the earliest versions have *baptizo* transferred as in English; none use *immergo*. Even Tertullian employs such terms as *lavo*, *abluo*, *tingo* and *aspergo*, for *baptizō*.

The Latin Testament of Theod. Beza (A. D. 1642) does not contain the word *immergo*, but uses *baptizo*, *lavo*, or *abluo*; similarly does the French Testament, with many others, published by the American Bible Society.

ART. 97. WORKS. In addition to our salvation by grace through faith in Christ, a reward is promised to every believer just in accordance with his labors in the Master's vineyard. Hence, in reference to the "last day," we find numerous statements that every man shall be "judged" or rewarded according to the deeds done in the body. "As thou hast been *faithful* in a few things I will make thee ruler over many."

Our imperfections are such, however, that often we are like Joshua standing clothed in his filthy garments before the face of an angel, (Zech. iii. 2-5). But for his own sake God "rebukes" our adversary, and robes us with divinely imparted righteousness, while we still are merely as "firebrands plucked out of the burning," (Amos iv. 11); "The fire shall try every man's work of *what sort* it is" [not how much]. "If any man's work abide, . . . he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he *himself shall be saved*, yet so as by fire," (1 Cor. iii. 13-15). These statements are strictly in reference to the believer in Jesus Christ.

"When he hath tried me, I shall come forth as gold," (Job xxiii. 10); "And I will bring the third part of them through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, 'The Lord is my God,' (Zech. xiii. 9).

Even in the present life, our works are tried to an indefinite extent; it is an eternal axiom, however, that a good tree will bring forth good fruit, if qualified by the necessary time and proper environments. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are made partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. . . . For the time is come for judgment to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" (1 Peter iv. 12-18).

"Behold, the righteous shall be recompensed in the earth"—chastised for his sins; "how much more the wicked and the sinner," (Prov. xi. 31). "If they do these things in the green tree, what shall be done in the dry?" (Luke xxiii. 31.)

ART. 98. *Χρίω*, (*chriō*, "I anoint"—*Χρίσω*, *chrisō*, "I will anoint")—is the word from which we have our Savior's appellation *Christos*—CHRIST—THE ANOINTED, which is his official designation. From the same Greek verb we derive "*christen*," emphatically meaning to "baptize." But *christen* must express the same mode as *anoint*; and as to this, no mode except dropping upon by *pouring* or *sprinkling* has ever been imagined or expressed, or is even in the least degree reasonable. Therefore, as *christening* is *baptizing*, this act *must* be by pouring or sprinkling, else we find here nothing reliable in a true etymology. In 1 Jno. ii. 27, we find *chrisma* for "anointing;" and the *verb* occurs eight times in the New Testament. Hence, combining "anoint," "pour," and "sprinkle" with "wash," used synonymously, we have affusion supported as baptism by more than 500 expressions in the Holy Scriptures. [See "ANOINT."]

ART. 99. "YOKE." The yoke of Christ—in baptism by pouring or sprinkling—all must acknowledge to be "easy," and its burden "light," (Matt. xi. 30); "What doth the Lord require of thee," we can ask, "but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. vi. 8); "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (1 Jno. v. 3).

ART. 100. ZION. This is indeed a sacred name with God's people everywhere, because ever since the time of David it has been a usual and hallowed designation for the Church.

Psa. ii. 1-8, "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed. . . . Yet have I set—Hebrew, *nasak*, "anointed"—my King upon my holy hill of Zion." See Acts iv. 25-27. "Against thy holy child Jesus, *whom thou hast anointed*, both Herod and Pontius Pilate . . . and the people were gathered together." Nevertheless, (Psa. xlv. 6, 7), "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." This language, we are told, (Heb. i. 8, 9), was addressed to the Son by the Father. Again he says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But his throne remains in "Zion." Micah iv. 6, 7, says, "The Lord shall reign over them in Mount Zion from henceforth even forever;" Psa. cxlvi. 10, "The Lord shall reign forever, even thy God, O Zion, unto all generations." Compare Psa. lxxxix. 4, with Luke i. 32, 33, "Thy seed will I establish forever, and build up thy throne to all

generations;" "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of David forever, and of his kingdom there shall be no end." But from Isaiah ii. 3-6, and scores of other passages, we learn that the "house of Jacob" must include that of David, and is the same with "Zion;" the two expressions have an identical meaning; and the word "Jerusalem" is sometimes substituted for "Zion." "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Hence, Zion is called "the perfection of beauty" and "the joy of the whole earth," (Psa. xlviii. 2; l. 2). But how is she this "joy" and this "beauty?" Thus: As Christ is the light and glory of the world, and as his throne is located eternally in Zion, which all know to be the church of the Old Testament,—as "Zion cannot be removed, but abideth forever," (Psa. cxxv. 1), and the Lord shall reign over her "unto all generations,"—then she is fully demonstrated to be the same as the church of the New Testament, which is now by her missions and institutions causing "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose." See Isa. xxx. 10.

“The ransomed of the Lord shall return, and come to Zion with songs, and with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” This prophecy likewise identifies Zion with the church of the New Testament, as it foretells the as yet unattained fullness of her triumphs and glory; and it shows how beautifully the Zion of the Old Testament will flourish, in the blessed future, as the church of the redeemed,—the Christian Church,—when ransomed sinners shall return and come to her with songs, and join her with everlasting shoutings.

Then must Zion’s foundation be sure, and “*they that trust in the Lord* shall be as mount Zion, which *cannot be removed*, but abideth forever.” “Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, *a sure foundation*,” (Isa. xxviii. 16); Peter applies this record to Jesus Christ,—“Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ,” etc., (1 Pet. ii. 4–6). Consequently, “The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God!” (Psa. lxxxii. 2, 3).

In Isaiah, from a number of paragraphs under the name "Zion" we have the church presented to us in her entire history, including her final triumph over all her enemies; and her eternal perpetuity is absolutely essential to the fulfillment of the promises which these paragraphs contain.

Isa. lix. 20, 21, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord; as for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, *shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever;*" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, 'The city of the Lord, THE ZION OF THE HOLY ONE OF ISRAEL;'" (see all of chap. lx.). "But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold,



I have graven thee upon the palms of my hands ; thy walls are continually before me ; ” “ and all flesh shall know that I the LORD am thy Savior and thy Redeemer, the Mighty One of Jacob,” (Isa. xlix. 14-16, 26). Hence Asaph says that God’s “ name is great in Israel ; in Salem also is his tabernacle, and *his dwelling-place in Zion*,” (Psa. lxxvi. 1, 2). Various passages, though local primarily, yet indicate Zion’s perpetuity. In Jer. iii. 12-20, Jehovah says : “ . . . Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, . . . and I will bring you to Zion, and I will give you pastors according to my heart, which shall feed you with knowledge and understanding. . . . ” “ Is not the Lord in Zion ? Is not her King in her ? ” (viii. 19.)

Jer. 1. 4, 5, “ They shall go and seek the Lord their God ; they shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.” (Compare Jer. xxxi. 33, 34 with Heb. viii. 8-12.) “ The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter ! ” (Lam. iv. 2.)

Micah iv. 2, 3 : “ And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his

paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." This passage and the parallel one in Isa. ii. 2-5 positively and by name foretell the extension of Zion's sway over the whole earth,—a *glorious future* for the church!

Zephaniah (iii. 14-17) says: "Sing, O daughter of Zion! . . . The Lord hath taken away thy judgments—he hath cast out thine enemy; the King of Israel—even the LORD—is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, let not thy hands be slack. The Lord thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing."

Joel says, (ii. 23, 32), "Be glad then, ye children of Zion, and rejoice in the Lord your God;" "for in Mount Zion, and in Jerusalem shall be deliverance;" "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel;

so shall ye know that I am the Lord your God, dwelling in Zion my holy mountain," (iii. 16, 17).

Zechariah says, (ix. 9), " Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold, thy King cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass, even upon a colt the foal of an ass." (Compare Matt. xxi. 5, etc.).

Heb. xii. 22-24 : " But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." See Rev. xiv. 1-3 :

"And I saw, and behold the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written in their foreheads." . . . These were in addition to the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," (vii. 9, 10), standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

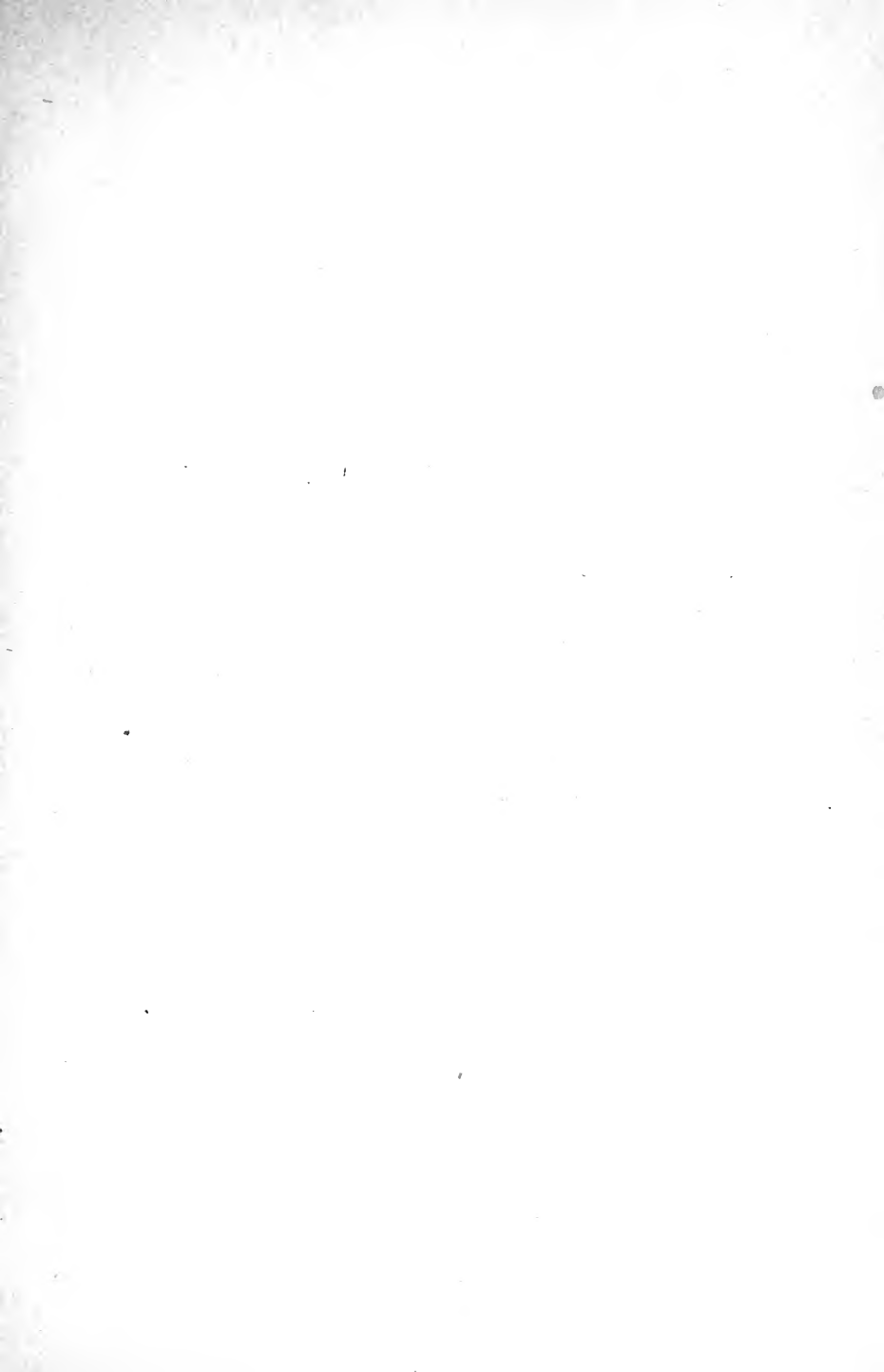
Isa. xxiv. 23 : "Then the moon shall be confounded, and the sun ashamed, when the Lord of

hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously ; ” “ And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof,” (Rev. xxi. 23).

We can now in some degree appreciate the coincidence between the lofty style of the prophet's address to Zion (Isa. lii. 1), and the beautiful vision of the Lamb's wife given in Rev. xxi. 2-4 : “Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city ; for henceforth there shall no more come into thee the uncircumcised and the unclean ; ” “ And I saw the holy city Jerusalem coming down new out of heaven from God ”—with no change of identity or personality, but only—“ made ready as a bride adorned for her husband.” Then, we should say : “ For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth ; and the Gentiles shall see thy righteousness, and all kings thy glory,” (Isa. lxii. 1, 2). Therefore, also, we see “ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! ” (Isa. lii. 7.)







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